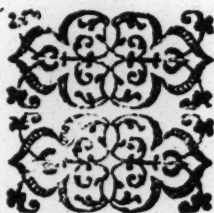


THE SECRETS of Albertus Magnus.

Of the Vertues of Hearbes,
Stones, and certaine Beasts.

Wherevnto is newly added, a short
discourse of the seauen Planets go-
nerning the Natiuities of
Children.

Also a Booke of the same Author, of
the maruellous things of the worlde,
and of certaine effects caused
by certaine Beasts.



Printed for VV. Iaggard.

1599.



To the Reader.



It hence it is manifestly apparent, that this booke *Albertus Magnus*, ha-
 been of long time in the *Italian, French, and Latine*
 tongue, I thought with my
 selfe if it were also in the English, it would
 be receiued with like acceptation. Therefore
 I haue in the translation omitted nothing,
 which therein is published: but thou shalt
 finde therein one later addition of the gouer-
 nance of the seauen Planets in the natiuities
 of children, which is worthy noting. Where-
 fore, vse this Booke for thy recreation (as thou
 art wont to vse the Booke of *Fortune*.) For as-
 suredlie there is nothing herein promised, but
 to further thy delight. So accepte my paine
 thy pleasure, I refer thee to the trial of some of
 his secrets, which as thou shalt finde true in
 parte or all, I leaue to thine owne reporte or
 commendation.



THE SECRETS of Albertus Magnus.

The first booke of the vertues
of Hearbs.



Ristode the Prince of Philo-
sophers saith in manie
places, that enery science
is of the kinde of good
things: But not withstan-
ding, the operation some-
time is good and sometime euill: as the
Science is changed vnto a good, or to an
euill ende, to the which it worketh. Of the
which saying, two thinges are concluded:
The first is that the Science of Magicke
is not euill, for by the knowledge of it, euill
may bee eschewed, and good by meanes
thereof, may be followed.

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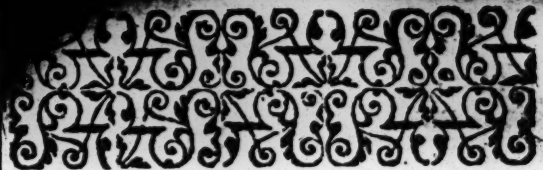
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To the Reader.



It hence it is mainteſtly ap-
 parant, that this booke
Albertus Magnus, ha-
 been of long time in the
Italian, French, and Latine
 tooing, I thought with my
 ſelfe if it were alſo in the *Engliſh*, it would
 be receiued with like acceptation. Therefore
 I haue in the tranſlation omitted nothing,
 which therein is publiſhed: but thou ſhalte
 finde therein one later addition of the gouer-
 nance of the ſeauen Planets in the natiuities
 of children, which is worthy noting. Where-
 fore, uſe this Booke for thy recreation (as thou
 art wont to uſe the Booke of *Fortune*.) For af-
 ſuredlie there is nothing herein promiſed, but
 to further thy delight. So accepte my paine
 thy pleaſure, I refer thee to the trial of ſome of
 his ſecrets, which as thou ſhalte finde true in
 parte or all, I leaue to thine owne reporte or
 commendation.



THE SECRETS of Albertus Magnus.

The first booke of the vertues
of Hearbs.



Ristotle the Prince of Philo-
sophers saich in manie
places, that enery science
is of the kinde of good
things: But not withstan-
ding, the operation some-
time is good and sometime euill: as the
Science is changed vnto a good, or to an
euill ende, to the which it worketh. Of the
which saying, two things are concluded:
The first is that the Science of Magicke
is not euill, for by the knowledge of it, euill
may bee eschewed, and good by meanes
thereof, may be followed.

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To the Reader.



Ithence it is maintellly ap-
parant, that this booke
Albertus Magnus, ha-
been of long time in the
Italian, French, and Latine
toong, I thought with my
selfe if it were also in the English, it woulde
be receiued with like acceptation. Therefore
I haue in the translation omitted nothing,
which therein is published: but thou shalt
finde therein one later addition of the gouer-
nance of the seauen Planets in the natiuities
of children, which is worthy noting. Where-
fore, vse this Book for thy recreation (as thou
art wont to vse the Booke of *Fortune*.) For as-
suredlie there is nothing herein promised, but
to further thy delight. So accepte my paine
thy pleasure, I refer thee to the trial of some of
his secrets, which as thou shalt finde true in
parte or all, I leaue to thine owne reporte or
commendation.



THE SECRETS of Albertus Magnus.

The first booke of the vertues
of Hearbs.



Aristotle the Prince of Philosophers saith in many places, that every science is of the kinde of good things: But notwithstanding, the operation sometime is good and sometime euill: as the Science is changed vnto a good, or to an euill ende, to the which it worketh. Of the which saying, two things are concluded: The first is that the Science of Magicke is not euill, for by the knowledge of it, euill may bee eschewed, and good by meanes thereof, may be followed.

The vertues

The second thing is also concluded
so much as the effect is praised and so high-
ly esteemed for the ende, and also the ende
of science is dispraised, when it is not or-
dained to good, or to vertue. It followeth
then that euerie science or facultie, or o-
peration, is sometime good, and sometime
euill.

Therefore, because science of Magicke
is a good knowledge (as it is presupposed)
and is somewhat euill in beholding of cau-
ses and naturall thinges, as I haue consi-
dered and perceiued in verie manie auncient
authours: yea and I Albert my selfe
haue found out the truth in manie thinges,
and I suppose or imagine the trueth to be
in some parte of the Booke of Chirander
and also the booke of Alchorac.

First therefore, I will shew and declare
the natures & vertues of certain hearbes.
Secondlie, the operation and estimation
of certaine stones, and their vertues. And
thirdlie, of certain beasts, and the vertues
also of them.

The names of the hearbes.

Elitritropa.	Marigold.
Artica.	Pettle.
Virga pastozis	Wilde TasyL.
Celidonia.	Celendine.
Hyoscinca.	Berwinke.
Pepera.	Calamint or Penitroyal.
Lingua Canis	Hounds tounge.
Zusquianus	Penbane.
Lilium.	Lillie.
Miscus querci.	Gisteltor.
Centaurea.	Centoze.
Salua.	Sage.
Verbena.	Veruin.
Melysophylos	Smallage.
Roso.	Rose.
Serpentina.	Snakes grasse.

Al these forenamed hearbs shalt y finde
in their seuerall places, with their wonder
full operations and workinges, but yet if
thou doest not obserue the times and sea-
sons, wherein they shoulde be ministred and
put in practise, all thy labour is of none
effect.

The first hearbe is called with the
 of Chaldia, Elos, with the Greekes,
 Maruchiol, with the Lattines, Elitropium,
 with the Englishmen, Marigolde: whose
 interpretation is of Eliō, that is the Son,
 and Tropos, that is alteration, or change,
 because it is turned according to the sun.
 The vertue of this hearbe is meruelous:
 for if it be gathered, the Sunne beeing in
 the signe Leo in August, and wrapped in
 the leafe of a Laborell, or bay tree, and a
 Wolfes tooth added thereto, no man shall
 bee able to haue one worde to speake a-
 gainst the bearer thereof, but wordes of
 peace: If anie thing be stolne, and the bes-
 rer of the thinges before named, lay them
 vnder his head in the night, he shall see the
 theefe, and all his conditions. Moreover, if
 the aforesaid hearbe be put in anie church,
 where women bee, which haue broken ma-
 trimonie on their part: they shall neuer be
 able to goe forth of the church, except it bee
 put a waie. And this last point hath bene
 proued, and is veris true.

The secōd hearbe is called of the men of
 Chaldia Roibra, of the Greekes Olieri-
 bus

Of Hearbes.

Of the Latines, or frenchmen Vrtica;
 Of the Englishmen a Nettle. He that holdeth
 this hearbe in his hand, with an hearbe cal-
 led Milfoile, or Yarrow, or Nosbleed, is sure
 from all feare, and fantasie, or vision. And
 if it bee put with the sulce of Houselecke,
 and the bearers hand be anointed with it,
 and the residue put in water, if he enter in
 the water where fishes be, they will gather
 together to his handes, adding thereto ad
 piscellum. And if his hand be drawne forth,
 they will leape againe to their own places,
 where they were before.

The third hearbe is named of the Chal-
 dees Lorumboror, of the Grekes Alla-
 mor, of the Latines Verga Pastoris, of the
 Englishmen wilbe Teasell. Take this
 hearbe, and temper it with the sulce of
 Mandrake, and giue it to a bitch, or to a
 nic other beaste, and it shall be great with
 a young one in the owne kinde, and shall
 bringe forth the birth in the owne kinde,
 of the which young one, if the gum towne
 be taken and dipped in the meate or drinke,
 euerie one that shall drinke thereof, shall
 begin

The verbe
begin anon bat taile, and when thou
put it awaie, glue to him the iulce of V
rian and peace shall be anon among them
as before.

The fourth hearb, is named Aquillaris
of the Chaldeis: because it springeth
in the time, in which the Eagles build their
nestes. It is named of the Greekes Vali-
as, of the Latins Celidonia, and of English
men Celendine. This hearb springeth in
the time which swallows, and also the Ea-
gles make their nestes. If anie man shall
haue this hearbe, with the heart of a Hole,
he shall ouercome all his enimies, and all
matters in suite, and shall put awaie all
debate.

And if the before named hearb, be put v-
pon the heade of a sicke man, if he shall die
hee shall sing with a loude voice, if not, he
shall weep.

The fift hearbe is named of the Chal-
deis Iterisi, of the Greekes Mozar of
the Latins Prouinca, or Prouinsa, of En-
glishmen Perwinke, when it is beaten
vnto powder with woozmes of the earth
wzap

of Hearbs.

rapped about it, and with an hearbe called Semperuina, in English Housleake, it induceth loue betwæne man and wife, if it be vsed in their meates. And if it shall bee put to the mouth of the beaſt called the Bugill, and hee ſhall breake anone in the miſt. And this was proued of late time.

If the ſaid confection be put in the fire, it ſhall be turned anone, vnto blue coloz.

The firſt hearbe is named of the Chaldees Bleith, of the Græks Ketus, of the Latines Mepeta, of Engliſh men Calaminte, otherwiſe Ventroſall. Take this hearb and mixe it with the ſtone, found in the neſt of the bird called a Lapwing, or black Plouer, and rubbe the bellie of anie beaſt and it ſhall be with birth, and haue a young one, verie blacke in the owne kind. And if it bee put to their noſthilles, they ſhall fall to the ground anone as dead, but a litle ſpace after they ſhall be healed. Alſo if the aforeſaid confection be put in a veſſel of bees, the bees will neuer flie awaie, but they ſhall gather together there. And if the bees be drowned, & look as they were deade, if they be put in the aforeſaide confection,

The Vertues

section, they shall recouer their life after a little time, as by the space of one houre, for it is proportioned to the qualitie lost. And for a sure p^{ro}u^{er}se, if dyed wyed flies bee put in warme ashes, they will recouer their life after a little space.

The seauenth hearbe is named of the Chaldeis Algeil, of the Greekes Onum, of the Latines Lingua canis, of Englishmen, Houndes tong. But thou this hearb with the hart of a young frog, and her matrice, and put them where thou wilt, and after a little time all the dogges of the whole towne shall be gathered together. And if thou shalt haue the aforesaid hearb vnder thy foremost toe, all the dogs shall keepe silence, and haue no power also to barke. If thou put the aforesaid thing in the neck of anie dogge (so that he may not touch it with his mouth) he shall be turned alwaie rounde about like a turning wheele, vntill he fall vnto the grounde as dead, and this hath been p^{ro}u^{er}sed in our time.

The eight hearbe is named of the Chaldeis Mansela, of the Greekes Ventosin,
of

of Hearbs.

The Latines; *Zusquianus*, of the Englishmen *Penbane*. Take thou this hearb, and mix it *Cum regalis*, *Hermodactilis*, put them in the meat of a mad dog, and hee will die anon. And if thou put the iuice of it with the aforesaid things in a siluer cup it shall be broken verie small. Also if thou shalte mixe the aforesaid thing with the blood of a young hare, and put it in the skinne of a hare, all the hares that be gathered there vntill it be done.

The ninth hearbe is named of the Chaldees *Ango*, of the Greeks *Amala*, of the Latines *Lillium*, of the Englishmen a *Lilie*. If thou wilt gather this hearb (the sun being in the signe of the Lion) and mixe it with the iuice of the Laurel or bay tree and afterwarde thou put that iuice vnder the dung of cattell a certaine time, it shall be turned vnto wormes, of the which, if poulder be made, and put about the necke of any man or in his clothes, hee shall neuer sleepe, nor be able to sleepe vntill it be awaye. Manye more things may be done with the veriege and iuice of this aforesaid hearb. And

The Vertues

And if thou put the aforesaide thing
bet the dunge of cattell, and anointe an
man with the worms breeding thereof, he
shall be brought anon vnto a feuer. And if
the aforesaide thing bee put in anie vessel
where there is colwes milk, and be couered
with the skin of anie cow of one coloz, all
the kine shall lose their milke.

The tenth hearbe is called of the Chal-
dees Luperar, of the Grek, Alisena,
of the Latins Viscus querci, of English
men Mistle toe. And it groweth in trees,
breing holed through. This hearbe with a
certaine other hearb, which is named Mar-
tegon, that is Silphion or Laserpitium,
as it is witten in the Almaines language,
it openeth all locks. And if the aforesaide
things mixed together, be put in the mouth
of anie man, that thinketh anie thinge, if it
shoulde happen, it is set on his hart, if not,
it leapeth back from his hart. If the afores-
saide thing be hanged vp to a tree with the
winge of a swallowe, there the birdes
shall gather together within the space of
foue miles. And this last worke proued in
my time.

of Hearbes.

The eleauenth hearbe is named of the
Chaldeis Japhilon, of the Greekes
hazgelon, of the Latines Centaures of
the English men Centozie, which saith that
this hearb hath a meruellous vertue, for if
be scined with the bloud of a female lap
all being or black Plouer, & put with oile in a
impe, all they that compasse it about, shal
elcne themselves to be witches: so that
ne shall beleue of another, that his head
is in heauen and his foete in the earth. And
the aforesaide thing may be put in the fire
when the starres shal appere that
the starres run one against another, and
ght. And if the aforesaid plaister be put to
the nostrills of anie man, he shal fly alway
harplie, through feare that he shall haue,
and this hath been proued.

The twelst hearb is named of the Chal
deis Colozio, or Colozich, of the Greekes
Calamor, of the Latins commonlie Sal
is, of the Englishmen Sage. This hearb
eing purified vnder dunge of cattle, in a
lasen vessell, bringeth forth a certaine
poztue or bird, hauing a taile after the fa
shion of a bird, called a black Duck or Du
ckel,

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The Vertues

And if thou put the aforesaide thing betwixt the dunge of cattell, and anointe anie man with the worms breeding thereof, he shall be brought anon vnto a feuer. And if thou put the aforesaide thing in anie vessel where there is colmes milk, and be couered with the skin of anie cow of one color, all the kine shall lose their milke.

The tenth hearbe is called of the Chaldris Luperar, of the Grek, Alifena, of the Latins Uiscus querci, of English men Mistell toe. And it groweth in trees, being holed through. This hearbe with a certaine other hearb, which is named Martegon, that is Silphion or Laserpitium, as it is written in the Almaines language, it openeth all locks. And if the aforesaide things mixed together, be put in the mouth of anie man, that thinketh anie thing, if it shoulde happen, it is set on his hart, if not, it leapeth back from his hart. If the aforesaide thing be hanged vp to a tree with the winge of a swallowe, there the birdes shall gather together within the space of fve miles. And this last word pꝛoued in my time.

The

of Hearbes.

The eleuenth hearbe is named of the
 Chaldeis *Asphilon*, of the Greekes
Argelion, of the Latines *Centauris* of
 the English men *Centoric*, which saith that
 this hearbe hath a meruellous vertue, for if
 it be mixed with the blood of a female lap-
 dog, and a black Plower, & put with oile in a
 pipe, all they that compasse it about, shall
 cleave themselves to be witches: so that
 they shall beleue of another, that his head
 is in heauen and his foete in the earth. And
 if the aforesaid thing be put in the fire
 when the starres shine, it shall appeare that
 the starres run one against another, and
 fight. And if the aforesaid plaster be put to
 the nostrills of anie man, he shall fly away
 as a bird, through feare that he shall haue,
 and this hath been proued.

The twelfth hearbe is named of the Chal-
 deis *Colozio*, or *Colozico*, of the Greekes
Calamo, of the Latins commonly *Sal-
 ua*, of the Englishmen *Sage*. This hearbe
 being purified vnder dunge of cattle, in a
 lasen vessel, bringeth forth a certaine
 worme or bird, hauing a taile after the fa-
 shion of a bird, called a black *Wack* or *Du-
 sel*,

The vertues

sell, with whose bloude, if a man
touched on the brest, hee shall lose his sense
or feeling the space of fiftene daies and
more. And if the aforesaide Serpent be
burned, and the ashes of it be put in the
fire, anon there shall be a rainbowe, with
an horrible thunder.

And if the aforesaide ashes be put in a
lampe, and kindled, it shall appeare that
all the house is full of Serpentes and that
hath bene proued of men of late time.

Manie more worthie things may be ex-
perimented and put in practise, but yet
counsell thee to go forward, and by much
reading thou shalt gather much knowledge
And by much knowledge thou shalt
attaine to vertue.



The thirteenth hearbe is named of the
Chaldeis Diphauas, of the Greekes
sennallion, of the latines Urbena, of the
Englishmen Meruin. This hearbe (as
the witches say gathered, the sun being in
in the signe of the Ram, & put with grain
&, woz cozne of Wio: y of one year old, heales
them that are sicke of the falling sicknes,
And if it be put in a fat ground, after viii.
weeks, worms shall be ingedred: which
if they shall touch any man, he shall die,
anon. If the aforesaid thing be put in a
spoue or culuer house, all the doves or cu-
petuers shal there gather together. And if y
m powder of them be put in the sun it ma-
keth the sun seeme blew. If y powder be
put in a place where men dwel or lie be-
tween two louers, anone there is made
strife betwene them.

The fourteenth hearbe is named of the
Chaldeis Celayos, of y Greeks Cast-
ni, of the Latines Melisopholos, of Eng-
lish men Smallage. Of the which hearb
Daster Flozidus maketh mentiō. This
hearbe being gathered greene and take
with the iuice of the Cipresse tree, of one
yeare

The verue

yeare put in gruell, maketh the ground
appcare full of woymes and maketh
bearer to be gentle and gracious, and
banquish his aduersaries. And if the
fozsaide herbe be bounden to an ore
neck, he will follow thee whether soeuer
thou wilt goe .

The fiftenth hearb is named of the
Chaldeis Clerisa, of the Greekes Zeph-
phinus, of the Latins Rosa, of Engli-
men a Rose. And it is an hearbe, whose
floure is very well knowne. Take the
graine or cozne of it, and the cozne of m-
ward seed, and the foot of a Weasle: haue
all these in a tree, and it will neuer bear
fruit after. And if the aforesaid thing be
put about a net fishes wil gather together
there. And if Agaritis shall be dead and
put in the aforesaid coummixtion halfe
day, it shall recover the life although
be not forthwith yet gotten. And if the
fozsaide powder be put in a lampe, and
ter be kindled, all men shall appear black
as the diuell. Also if the aforesaid powder
be mixed with oyle of the Oliue tree, and
quick bymstone, or the house annointed
with

of Hearbe
When the sunne shineth it will
burne all in a flame.

The sixteenth hearbe, is called of the
Chaldeis Caturlin, of the Greks Pē-
aphyllon, of the Latines Serpentina, in
English Snakes grasse. This hearbe is
well enough known with vs: This herb
if put in the ground, with the leafe called
Chæ leafe grasse, engendereth red & green
Serpents, of which if powder be made,
and put in a burning lampe, there shall
appeare abundance of serpents. And if it
be put vnder the head of any man, from
thenceforth he shall not dreame of him-
selfe.

The maner of working all these afore
named things, that the effect may be good
in their planets is, in their houres, and
daies, and great regard had to the obser-
uation of their due times.

¶ 2.

There

There bee seauen hearbes that haue great vertue, after the minde of Alexander the Emperoꝝ, and these haue their cheife vertues of the influence of the Planets. And therefore euery one of them taketh their vertue from the higher natural powers.

The first is the hearb of the planet Saturnus, which is called Affodilius. Affodilly, the iuice of it is good against the paine of the reines, and legs: let all them that suffer paine of the bladder eat it, the root of being a little boyled. Likewise, if men possessed with euil spirits, or madd men beare it, in a cleane napkin, they be deluered from their disease: and it suffereth not a diuel in the house. If childꝛen that bꝛæd their tæth beare it about them they shall bꝛæd them without paine: It is good that a man bear with him a root of it in the night, for he shal not feare, nor be hurt of other.

The second is the hearbe of the Summe which is called Poligonia, or Coralligiola. This hearbe taketh name of the sun

...: for it engendzeth greatly, and so
... hearbe woꝝketh many waies.

Others calleth this hearbe Alchone,
which is the house of the sun: This herbe
healeth the passions and griefs of the hart
and stomach: He that toucheth this hearb
hath a vertue of his signe oꝝ Planet. If
any man drinke the iuice of it, it maketh
him to do often the act of generation: And
if any man beare the rooꝛ thereof, it hel-
peth the grieve of the eies: and if he beare
it with him befoꝛe hee haue any grieve,
there shall come to him no grieve of his
eies. It helpeth them also that be vexed
with the phrensie, if they beare it with
them in their breast.

It helpeth them also that are diseased
with an impostume in the lungs, and ma-
keth them to haue a good breath, and it
auaileth also to the stir of melancholious
bloud.

The thirde is the hearbe of the moone,
which is called Chynostates. The
iuice of it purgeth the paine of the sto-
mach and breast plates: the vertue of it
declareth that it is the hearbe of the moon.

The vertue

The floure of this hearbe purgeth
 spleenes and healeth them, because the
 hearbe increaseth and decreaseth as doth
 the moone. It is good against the sicknes
 of the eies, and maketh a sharp sight. It
 is good against the bloud of the eies. If
 thou put the roote of it bryed vppon the
 eye, it will make the eie maruelous cleer
 because the light of the eies Propinquu-
 tum miltion, is of the substance of the
 Moone. It is also good to them that haue
 any euill stomach, or which cannot digest
 their meat, by drinkeing the iuice thereof
 moreouer it is good to them that haue the
 swine pocks.

The fourth hearbe is called Arneglos-
 sa, plantaine. The roote of this hearbe is
 maruelous good against the paine in the
 head, because the signe of the Ram is sup-
 posed to be the house of the planet Mars,
 which is the head of the whole world. It
 is good also against euill customs of a
 mannes stones, and rottennesse or filthy
 biles, because his house is the signe Scor-
 pio, and because a part of it holdeth Spar-
 ma, that is the seed which cometh against
 the stones; whereof all liuing things be
 engendred

ed and spumed.

Also the iuice of it is good to them that
sicke of the perrillous flire, with exco-
ration or rayling of the bowels, continu-
all torments, and some blod issuing forth
and more it purgeth them that doe take
and drinke thereof, from the sicknesse of
the flux of bloud or emorhods, and of the
disease of the stomach.

The fift is of the hearbe of the planette
Mercurius, which is named Penta-
philon, in English Cinquefoile or the v.
leaved hearbe, of other Pantatquilus,
of others sepe declinaris, of certaine Ca-
pedolo. The root of this hearbe braied
and made in a plaister, healeth woundes
and hardnesse.

Moreouer, it putteth away quickly the
disease called the swines pokes, if the
iuice of it be drunke with water, It al-
so healeth the passions or greifes of the
breast if the iuice of it be drunke. It al-
so putteth away the toothach. And if the
iuice of it be holden in the mouth, it hea-
reth the greifs of the mouth: and if a man
beare it with him, it will be to him a help

Moreover if any mā will aske any
 of a king or pzince, it giueth aboundance
 of Eloquence if he haue it with him, and
 he shall obtaine the thing he desireth. It
 is also good to haue the iuice of it, for the
 grieve of the stone, & the sicknesse which
 letteth a man that he cannot pisse.

The sixt, is the hearb of the planet Iu-
 piter, and it is named Acharō, of cer-
 teine Iulquianus, Verbane. The root of
 it put vpon botches healeth them, & kee-
 peth the place from inflamatiō of bloud.
 If any man shall beare it befoze y greefe
 come vpo him, he shal neuer haue botch

The root of it also is profitable against
 the gout in the feet, when it is bzaied and
 put vpon the place that suffereth y pain
 or grieve. And it worketh by verue of
 those signes which haue feet, & look vpon
 the feet: and if the iuice of it bee drunken
 with hony, or with wine and hony soden
 together, it is profitable against y greifs
 of the liuer, and all the passions thereof,
 because Iupiter ruleth the liuer.

Likewise, it is profitable to them that
 would do often the act of generatiō, and

that desire to be loued of women
they beare it with them, for it maketh
the bearers pleasant and delectable.

It is the hearb of the planet
Venus, and is called Pisserion, of some
Hieroborane, id est, sterco columbaria &
vrbena Ueruin.

The root of this herb put upon the neck
healeth the swine pockes, apostumes be-
hinde the eares, and botches of the neck,
and such as cannot keepe their water.

It healeth cuts also, and swelling of the
euill, or fundament, proceeding of an in-
flammatiō which groweth in the funda-
ment, and the Emorrhoids. If the iuice of
it be drunke with honie and water sodde
it dissolueth those things which are about
the lunges and lights. It is also of greete
strength in veneriall pastimes. If any
man put it in his house or vineyard, or in
the ground, he shall haue great store of in-
crease: Moreover the root of it is good for
all those which will plant vineyardes or
trees. If infanten beare this hearbe, they
shall be very apt to learne, and loue lear-
ning, and they shall bee glad and ioyous.

Pet

Let this be marked, that thou
be gathered from the three and twentieth
day of the moon vntill the thirtieth day be-
ginning the signe Mercurius by the spec-
of a whole houre, and in gathering make
mention of the passion or grieffe, and the
name of the thing, for the which thou do-
est gather it, and the selfe hearbe : not
withstanding. lay the hearb vpon wheat,
or Barley, and vse it after ward vnto thy
vses



The second booke of the vertues of certaine stones.



Nowe because I haue spoken
before of the vertues of cer-
taine hearbes, now in this
present chapter, I will speak
of certain stenes, and of their
effect and maruelous operations.

Magnes, the
Lode Stone.

Ophthalmus
seripendamus.

Tepazion.

Hempitis, la-
pis iuxta mem-
phum verberum in
Egipto.

A baston.

Agathes.

Chnuudus.

Veritius.

Copallus.

Clotropia,
Calcidomius.

Waggates.

Wair.

Sylonites.

Medozia.

Adamis diāōd

A lectozia

Amarillus.

Colonites.

Cristallus.

Epistrites.

Scandomius.

Bena.

Istmos
Chrysolitus
Nichomay
Radianus
Vnces
Smaragdus
Gallassa
Draconites
Tepzistites
Orithes
Sannus

Tabzites
Gerattides
Quirini
Luperius
Lazuli
Iris
Galerites
Echites
Hiacinthus.
Saphirus

If thou wilt know whether thy wife be
chast or no.

TAke the stone which is caled **Magnes**
in English the lode stone, it is of sad
blew colour, and it is founde in the sea of
Inde, and sometime in the partes of **Al-**
main, in the prouince which is called east
France. Lay this stone vnder the heade
of a wife, and if she be chaste she will em-
brace her husband, if she be not chaste, she
will fall anen forth of the bed. Moreover,
if this stone bee put brayed and scattered
vpon coals, in foure corners of the house,
they that be sleeping, shall flee the house,
and leaue all.

If thou wilt be made inuisible.

Take the stone which is called Ophe-
thalmis, and wrap it in the leafe of
the Laurell or Bay tree, and it is called,
Lapis obtelmicus, whose colour is not
named, for it is of many colours, and it
is of such vertue, that it blindeth y^e sightes
of them that stand about. Constantinus
carrying this in his hand, was made in-
uisible therewith.

If thou wilt prouoke sorrow, feare, terrible
fantasies and debate.

Take the stone which is called Oniz,
whose colour is blacke, and that kinde
is best that is full of blacke veines. It
commeth from Inde vnto Araby: and if
it be hanged vppon the necke or finger, it
sone stirreth vp sorrow and heauinesse in
a man, and also terrozs and debate, and
this hath been proued by men of late time

If thou wilt burne any mans hands
witoout fire.

Take

Take the stone which is called *Fetidus*, which is of yellow colour, and if it be hanged vpon the neck of any man it healeth *Articuli*: also if this stone bee griped straitlie, it will burne the hande, and therefore it must be touched lightlie and gentlie.

If thou wilt kindle the minde of any man to ioy and make his wit sharpe.

Take the stone which is called *Syloni*tes, it groweth in the bosom of a snail of *Inde*, called *Cozuses*, and there is of diuers kindes of it, as white, read, and purple colour. Other say, that it is green and found in the partes of *Persia*, And as olde phylosophers saie, if it be tasted, it giveth knowledge of certaine things to come. If it be put vnderneath the tung speacialie in the first moone, it hath a vertue onelie for an houre. Therefore being in the tenth moone, hath this vertue in the first or tenth house: but there is moving in the order, because, when it is vnder the tung, if our thought be of any busi-

...neffe, whether it ought to be or no : If
...ought to be, it is fixed stedfastlie to the
...hart, so that it may not be plucked awaie
...if not: the heart leapeth backe from it Al-
...so phylosophers haue said, that it healeth
...ptifices, and weak men.

If thou wilt that seething water com forth
...anon after thou hast put in thy hand.

Take the stone which is called Topazi-
...on, for the Isle Topais, or because it
...sheweth a similitude like gold : and there
...be two kinds of it : one is utterlie like
...gold and this is more pretious. The o-
...ther kinde is of the colour of saffron, and
...of brighter colour then gold is, and this is
...more profitable. It hath bin proued in
...our time, that if it be putte into seething
...water it maketh it to runne ouer : but if
...thou put thy hand in it the water is quick-
...lie drawne out : and this there was one
...of our brethren that did it at Paris. It
...is good also against Emothoicam et Ge-
...maticam, or lunaticke passion or greife.

If thou wilt pluck of the Skin of thine,
other mans hand.

TAke the stone which is called Medora
of the region Meda in the which the
people dwelling are called Medy. And
there be two kinds thereof, black & green.
It is said of old philosophers, and also of
Philosophers of later times, that if the
blatke be broken, and resolved in hot wa-
ter, if any man wash his handes therein
the skin of his handes shall be plucked off
anone. Philosophers say also, that it is
good against the gout, and blindnes of the
eyes, and it nourisheth hurt & weak eyes.

If thou wilt that a man suffer no paine nor
be tormented.

TAke the stone which is caled Memphi-
tis, of the citty Memphis: it is a stone
of such vertue, as Aaron and Hermes say:
if it be drunken and mixed with water,
and given to him to drinke, which should
happen to be burned, or suffer any to-
mentes, that drinke induceth so greate
vna

of Stones.

blennesse to feele, that he that suffereth
leth neyther paine noz tormenting,

If thou wilt make a fire continuallie vnable
to be quenched or put out

Take the stone which is called Abaston
and it is of the colour of yron, and there
is found verie much of it in Arabia. If
that stone be kindled oz inflamed, it may
never be put out, oz quenched, because it
hath the nature of the first feathers of the
salamander, by reason of moisty fatnesse
which nourisheth the fire kindled in it.

If thou wilt ouercome thine
enimies.

Take the stone which is called Adamis.
in English speach a Diamond, It is of
shining colour and very hard, insomuch
that it cannot be broken but by the bloud
of a Goat, and it groweth in Arabia, oz in
Cypres. And if it be bound to the left side
it is good against enemies, madnesse, wild
beasts, venomous beasts, and cruel men,
and against chiding and brawling, and
against venom, and invasion of fantasies,
and

and some call it **Diamas**.

If thou wilt eschew perils and terrible thinges, and haue a strong hart,

Take the stone, which is called agathe, and it is blacke, & hath white vaines. There is another of the same kinde, like to white colour. And the thirde groweth in a certaine Ile, hauinge blacke vaines and, that maketh to ouercome perils and giueth strength to the hart maketh a man mightie, pleasant, delectable and helpeth against aduersities.

If thou desire to obtaine any thing from any man.

Take the stone which is called Aletria, and it is a stone, of a cocke, & it is white as the Chrystal, and it is drawn out of the cocks gisar, or maw, after that he hath bin gelded more than foure years, and it is of the greatnesse of a beane. It maketh the bellie pleasant and stedfast, and putte vnder the tounge, it quenched thirst. And this laste hath bin proued in

time, and I perceined it quicklie.

If thou wilt ouercome beastes, and interpret or expound al dreames and prophesie of things to come.

Take the stone which is called Esmundus or Ismundus, it is of diuers colours, it putteth away poison and maketh a man to overcome his aduersaries, and the gift of prophesying, and the interpretation of all dreames, and maketh a man to vnderstand darke questions hard to be vnderstand or assailed.

If thou wilt haue good vnderstanding of things that may be felt, and that thou may not be made druncke

Take the stone which is called Amaristus, it is of purple colour, and the best is found in Inde, & it is good against drunkēnesse and giueth good vnderstanding in things that may be vnderstande.

If thou wilt overcome thine enemies and fly debate

Take the stone which is called **Isidore**,
it is of pale colour and may bee seene
through as water, beare it about with the
hand and thou shalt overcome all debate, and
thalt driue away the enemies, and make
keth thy enemye make. It causeth a man
to be well mannered, as Aron saith, it giueth
also good vnderstanding.

If thou wilt foreiudge, or coniecture of
things to come,

Take the stone which is called **Celoni**
tes, it is purple and diuers other co-
lours, and it is found in the head of the
snail. If any man will beare this stone
vnder his tung, he shall foreiudge and tell
of things to come. But notwithstanding
it hath no vertue but shining

*Prima cum fuerit, accensa, & crescens monoy-
tes in Vltima descendente.*

So meaneth Aron, in the booke of vertues
of hearbs and stones.

If thou wilt pacifie tempests and go ouer
floudes.

Take the stone which is called **Cozall**:
Some

of Stones.

Some be red and some white. And it hath
beene proued that it stemmeth anon blood
that putteth away the foolishnesse of him
that beareth it, and giueth wisdom. And
this hath beene proued of certaine men
in our time : and it is good against tem-
pests and perils of floudes.

If thou wilt kindle fire.

Take the Chryſtall ſtone, and putte it
nigh vnder the circle of the ſun, that
is to ſay againſt ſunne, and put it nigh a
ny thing that may be burned, and incon-
tinently the heat of the ſunne ſhining wil
ſet it a fire : and if it be drunke with hony
it increaſeth milke.

If thou wilt that the ſunne appeare of blou-
dy colour.

Take the ſtone which is called Clitro-
pia it is green like to the pretious ſtoe
called the Emeraud : and it is ſprinkled
with bloudie drops. The necromancers
call it Gemma babilonica, the pretious
ſtone of Babylon, by the proper name.

But

The Vertue

But if it be anointed with the ioyle of
hearbe of the same name, and be put in a
bessell full of water, it maketh the Sunne
to seeme of bloudy colour: as if the Eclipse
were seen. The cause of this is, for it ma-
keth all the water to bubble vp vnto a li-
tle cloude, which making the ayre thick,
hindereth the Sunne that thee cannot be
sene but as it were red in a thicke color,
a litle after the clond goeth away by drop-
ping downe like drayn, as it were drops
of raine. This also bozne about a man,
maketh a man of good fame, hole and of
long life. It is said of old Phylsophers,
that a man annointed with an hearbe of
this name, as we haue said before: excels-
leth with vertue, and Elitropia is found
many times in Cipres in Inde.

If thou wilt make water cold that seetherh,
on the fire

Take the stone which is called Epibze-
tes, which put in water against the
eie of the sun, putteth forth fire. Ie beames
of the sunne: and it is said of old and new
phylsophers, if it be put in seething wa-
ter

of Stones.

the bubbling bp oz seething will come
in a ease, and a litle after, it will wax colde,
and it is a shining and ruddie stone.

If thou wilt eschew illusions and fantasies
and ouercome all causes or matters.

TAke the stone which is called Calce-
donius, and it is of pale brown colour
and somewhat darke : if this be pierced
and hanged about the neck, with the stone
which is called Sinerip : it is good a-
gainst all fantastical illusions, and it ma-
keth to ouercome al causes oz matters in
iuiue, & keepeth the bodie against thy ad-
uersaries.

If thou wilt be pleasant.

TAke the stone which is called Celi-
donius, of which there is some that is
blacke and some somewhat red, and it is
drawne out of the belies of swallows. If
that which is somewhat red be wrapped in
a linnen cloth, oz in a calues hide, & born
vnder the arme hole, is good aginst
madnesse, and old sicknesses and diseases
and the sleeping oz forgetfull malladies,
and

and Contra epidimiam, which is that
that runneth through the whole bodie.
Cuar saith, that this stone maketh a man
eloquent, acceptable and pleasant. The
blacke stone is good against wild beasts,
and wzath, and bzingeth the businesse be-
gun to an ende. And if it be wzapped in
the leanes of Celidon, it is said that it ma-
keth the sight dull : and they shoulde bee
drauone out in the month of August, and
two stones are found oftentimes in one
swallow.

If thou wilt be victorius gainst thy aduer-
saries.

TAke the stone which is called Waga-
tes and it is of diuers colours. The
auncient Philosophers say, y it hath been
proued in the prince Alcides, which how
long he did beare it, he had alwaies victo-
rie : and it is a stone of diuers colours,
like the skin of a kid.

If thou wilt know any thing to come

TAke the stone which is called Bena,
which is like a Beasts tooth, and put
it

Under thy fount. And as Aaron & the
 olde phylosophers saith, as long as thou
 doost hold it thou mayst coniedure and tel
 of things to come, and thou shalt not erre
 in any wise for iudging.

If thou wilt that thy garment cannot be
 burned.

TAke the stoe which is called *Histmos*
 which as *Isidorus* saith is like to saf
 fron, and it is found in a part of Spaine.
 This stone bloweth like a paire of Bel
 lowes, by reason of the windinesse in it,
 It is found nigh the *Gades* of *Hercules*,
 that is two Isles, by the further partes of
 Spaine beyond *Garnade*, and if this stone
 be set in a garment, it cannot bee burned
 in any wise, but shineth like fire. And
 some men affirme that the white carbun
 cle stone, is of this kinde.

If thou wilt haue fauour and honour.

TAke the stone which is called *Tabri*
tes, and it is like the *Chrystal* stone.
 The auncient phylosophers, as *Quar* and
Aaron say of it, that it giueth eloquence,
 fauour,

The vertue

fauour and honour, and it is saide moze
uer, that it healeth euery Dzoylie.

If thou wilt driue away fantasies and foolish
nes.

Take the stone which is called Chryso-
litus, and it is of the same vertue with
Attemicus, as Aron and Cuar say, in the
booke of the natures of hearbs and stones
This stone set in gold, and bozne, driueth
away foolishnesse, and expelleth fantasies
It is affirmed to giue wisdom, and it is
good against feare.

If thou wilt iudge the opinions and thou-
ghts of others.

Take the stone which is called Carati-
des, it is of blacke colour: Let one hold
it in his mouth, and it maketh him that
beareth it, merrie and in fauour, and wel
esteemed with all men.

If thou wilt haue victorie and amity

Take the stone which is called Pichos-
may, and it is the same that is called Ala-
blaster

of Stones.

lifer, and it is of a kind of marble, and
is white and shininge, and ointmentes
re made therof to the burying of þe dead.

If thou wilt that a man sleeping tell thee
what he hath done.

Take the stone which is called Quirim
This stone is found in the nest of the
Lapwing or blacke plouer.

If thou wilt obtaine any thing of a man.

Take the stone which is called Radia-
nus, and it is blacke, shining through
which when the heade of a cocke is giuen
to Emotes or Pilmeris to eate, it is found
a long time after, in the head of the cock.
And the same stone is also called Tonati-
des.

If thou wilt make that neither dogs, nor
hunters may hurt any beast which they
hunt.

Put before them the stone which is cal-
led Luperius, and it will runne soon to
the stone.

This

The vertue

This stone is found in Lybia, & al bea
run to it as to their defender. It letteth
that neithir dogs noz hunters may hurte
them.

If thou wilt burne any mans hand without
fire

Take the stone which is called Vnces,
which we called befoze pzinipenapti
which is fire, and it is as fire. If any mā
straine hard this stone, it burneth soon his
hande, like as if it were burned with a
materiall fire, which is a marnelous
thing.

If thou wilt cure melancoly, or a feuer quar
taine in any man

Take the stone which is called Lapis
lazuly. It is like to the colour of the hea
uen: and there is within it little bodie
of gold: and it is sure and proued, that it
cureth melancoly and the feuer quartan

If thou wilt make any mans wit sharpe and
quick, and augment his riches, and also
prophecie things to come.

Take the stone whih is called Smas
ragdus,

...us, in English an Emeraud : and it
very cleare, shining through and plain
out that of yellow colour is better. It is
taken out of the neasts of grypes oꝝ Griff-
ons, it doth both comfort and saue, and
being bozne it maketh a man to vnder-
stand well, and giueth to him a good me-
mozie, augmenteth the riches of him that
beareth it, and if any man shall hold it vn-
der his tung he shall prophesie anon.

If thou wilt make a rainbow to appcare.

Take the stone which is called Iris &
it is white like to a Christfall, foure
square oꝝ hauing hoznes, if this stone
be put in the beames of the sunne, by tur-
ning backe it maketh a rainbow soon to
appeare in the wall.

If thou wilt make a stone which may neuer
be made hot.

Take the stone which is called Gallassa
it hath the figure of the haile, and the
colour and hardnesse of the diamond.
if this stone be put in a very great fire it
will

will neuer be hot. And the cause is, for
hath the holes so straight together, that
the heate may not enter into the bodie of
the stone. Also Aaron and Euar say, that
this stone bozne, mitigateth wrath, lecher-
ie and other hot passions.

If thou wilt know whether thy wife lyeth
with any other married man.

Take the stone called Galeritis, which
is the same that is called Catabzes,
it is found in Libia and Britannia, the
most noble Ile of the worlde, wherein is
contained both countries, England and
Scotland. It is of double colour blacke,
and of the colour of saffron, and it is found
gray coloured, turning to palenesse. It
healeth the dropsie, and it bindeth the bel-
lies that are loose. And as Auicenna saith
that if the stone be broken and washed, or
be given to a woman to be washed, if she
be not a virgin, she will shed hir water, if
she be a virgin, then the contrarie.

If thou wilt overcome thine
enimies,

Take

Take the stone which is called Dracōnites, from the dragons head. And if the stone be drawne out from him alive it is good against all poysons, and he that beareth it in his left arme, shal overcome all his enemies.

If thou wilt engender loue betweene any two.

Take the stone which is called Echites, and it is called of some Aquileus, because the Eagles put these in their nests. It is of purple couloz, and it is found nigh the bankes of the Ocean sea and sometime in Persia, and it containeth alwayes another stone in it which soundeth in it, where it is named. It is said of auncient philosophers, that this stone hanged vp in the left shoulder, gathereth loue betweene the husband and the wife. It is profitable to women great with childe, it letteth vntimely birth, it mittigateth the perill of making afraid, and it is said to be good to them that hath the falling sicknes. And as the menne of Chaldea saie and affirm that if ther be any poison in thy meate

if the aforesaid stone be put in, it leaues
that meat may be swallowed downe: and
if it be taken out, the meate is soone swal-
lowed down, and I did see that this laste
was examined sensible of one of our bre-
thren.

If thou wilt make a man sure

Take the stone which is called Tepi-
stites. It is found in the Sea, it is
shining and ruddie : and it is said in
the Booke of Alchorath, that if it bee
borne before the hart, it maketh a man
sure, and refraineth and mitigateth all
seditions, and discordes. It is saide also
that it mittigateth the flies with long hin-
der legges, which burneth cozne with tou-
ching of it & deuoureth the residue, foules
cloudes, haile, and such as haue power of
the frutes of the earth. And it hath bene
proued of philosophers of late time, and of
certaine of our brethren, that it being put
against the beame of the sun puteth forth
fierie beames. Also if this stone be put in
seething water, the seething will soon cease
and the water will be colde a litle after.

It

of Stones.

If thou wilt that strangers
walke sure.

TAke the Stone which is called Hyacinthus, in English a Jacinct, it is of manie colours. The greene is best, and it hath redde vaines, and should bee set in silver: It is saide in certaine lectures, that there is two kindes of it, of the water, and of the Sapphire. The Jacinct of the water is yel, low & white. The Jacinct of the Sapphires, is verie shining yelowe, having no watrishnesse: this is better, and it is writtten of this, in lectures of Philosophers, that it beeing bozne on the finger or necke, maketh straungers sure and acceptable, to their ghestes. And it prouoketh sleepe for the colones of it, and the Jacinct of saphire hath properlie this.

If thou wilt bee saued from diuers chaunces
and pestilent biers.

TAke the Stone, which is called Onix, of which there bee three kindes, one
D blacke

The vertues

black, another greene, and the third, of
which one part is rough, & the other platine,
and the colour of it is like the colour of a
plate of iron, but & green hath white spots.
This stone borne, p̄serueth from diuers
chances, and perils of death.

If thou wilt make Peace.

Take the stone which is called a Sa-
phire, which commeth from the East
into India and that of yellowe colour is
the best, which is not verie bright, it ma-
keth peace and concord, also it makes the
minde pure and deuout to God: further, it
strengtheneth the minde in good thinges,
and keepeth a man from too much inward
heate.

If thou wilt cure a virgin.

Take the stone which is called Saunus
from the Ile Sauna. It doeth make
firme or consolidate the minde of the bea-
rer of it: and being bound to the hand of
a woman travelling with childe, it hinde-
reth the birthe, and keepeth it still in the
wombe. Therefore in anie such occasion it

of Stones.

Forbidden, that a woman in that state
should not touch this Stone.

Thou shalt finde manie other like
things in the Booke of Spines, of Aa-
ron and Euar.

The maner of doing these thinges, con-
sisteth in this, that the bearer of anye of
these thinges, be a cleane person, but especi-
allie in his bodie.

ED 2

Explicit

Explicit.

ISidorus semeth to say, that Licania hath
in the head a stone of most noble vertue,
and is of white colour, which brayed, gi-
uen to them that haue the stranguilon, to
drinke, it looseth perfectly the vrine and
shortely healeth, it putteth away the feuer
quartaine. Also it taketh away a white spot
or pearle in the eie. Also if a woman with
childe beare it on her, shee looseth not her
birth : moreouer the flesh of them sodden
and eaten, is good to them that haue an
exulceration or sore in the lunges, with a
consumption of all the bodie, and spitting
of blood. Also the pouder of the beastes,
with rinde, or bark of trees & some graines
of pepper, is profitable against the Eme-
rodes and growing out of flesh about the
buttocks. Likewise they being rawe, bray-
ed with rindes or barke of trees, break ripe
impostumes.



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The third Booke of Al- bertus Magnus, of the ver- tues of certaine beasts,



Asomuch as it hath beene
spoken in the booke beefore
of certaine effectes, caused
by the vertue of certaine
stones, and of their meruel-
lous vertue or operation:
now we will speake in this chapter of cer-
taine beasts:

Aquilla,
Casso.
Bubo,
Hircus
Camelus,
Lepus,
Expetiollus
Leo.
Foca,
Anguilla,

An Eagle

A shrike owle
A goat Bucke
a camel
a Hare

a Lion
a Porpasse
an Cele.
Diii

The vertues

Mustela.	A weasel (plow)
Vpupa.	A lapwing or black
Pellicanus.	A Pellican
Cornus.	A Crow
Miluus.	A kite or gleyd
Turtur.	A Turtle
Talpa.	A Mole (owse)
Merula.	A black mack or

Aquila, the Eagle, is a bird well knowne of the men of Chaldea, it is called Vorax, and of the Greeks Rimbicus. Aron and Enar say, that it hath a meruelous nature or vertue. For if the braine of it bee turned into poulder, and mixed with the iulce of the Hemlocke, they that eat of it, shall take themselves by the heare, and shall not leaue their holde, so long as they beare y they haue receiued. The cause of this effecte is, for that the braine is verie colde, insomuch that it engendereth a fantastickall vertue, shutting the powers by smoake.

Casso is a beaste that is knowne verie well, It is called Rapa amongst the Chaloeis, and of the Grecians Orgalo. Aron

saith of this. If the foete of it be bozr
 anie man, he shall neuer bee vexed, but
 he shall desire alwaies to go forth. Also he
 that beareth the foete of it, shall alwaies o-
 uercome, and shall bee feared of his ene-
 mies And he saith that his right eie wra-
 ped in a wolues skin, maketh a man plea-
 sant, acceptable and gentle. And if meat
 be made of the aforesaid things, or pouder
 giuen to anie man in meat, the giuer shal
 be greaitle loued of him that receiueth it.
 This laist was proued in our time.

BVbo, a thicke Owle, is a Bird well y-
 ough knowne, which is called Magis of
 the Childers, Hysopus of the Grekes, There
 be meruellous vertues of this foule. For
 if the heart and right foete of it, bee put vpon
 a man sleeping, he wil tel thee whatso-
 euer thou shalt aske of him. And this hath
 been proued of late time among our bre-
 thren. And if anie man put this vnder his
 arme hole, no Dog will barke at him, but
 keepe silence. And if these thinges afore-
 saide, ioined together with a wing, if it be
 hanged vpon to a tree, birdes will gather to-
 gether to that tree.

The vertues

Hircus, the Goate bucke is a beaſt knowne enough, it is called of the Chaldeis Erbichi, of the Greekes Maſſia. If the blond of it be taken warme with veneger and the iuice of Fenill, and ſodden together with a glaſſe, it maketh the glaſſe ſo ſoft as doſwe, and it maie be caſt againſt a wall and not broken: And if the aforeſaide confection bee put in a veſſell, and the face of anie man bee annointed therewith, meruailous and horrible things ſhall appere, and it ſhall ſeeme to him that hee muſt die: And if the aforeſaide thinge bee put in the fire, and there bee anie man that hath the falling ſickenelle, by putting to the Lodeſtoke, hee falleth ſuddenlie to the ground as deade, and if the water of Cales bee giuen to him to drinke, he ſhall be cured quicklie.

Camelus, the Camell, is a beaſt knowne well enough. It is called of the Chaldeis Ciboï, of the Greekes Iphim. If the blond of it be put in the ſkinne of the beaſt called Stellio, and then ſette on anie mans heade, which is lik a Lizard, hauing on his back

of Beastes.

spots like stars, it shall seeme that he
is a Giant, and that his head is in heauen.
And it is saide in the booke of Athorath, of
Mercurte, that if a lantern anointed with
the bloud of it, be lighted, it shall seem that
men standing aboute, haue Camelles
heades, so that there bee no outward light
of another candell.

LEpus, the Hare is a beaſt well enough
knowne, of the Chaldeis it is called
Veterellium, and of the Grekes Guolosa,
the vertue of it is helued to bee meruel-
lous, for Cuar and Aron ſaid, that the ſcete
of it ioined with a ſtone, or with the heade
of a black Dwſell, moueth a man to har-
dines, ſo that he feare not death.

And if it be bound to his left armie, he
may go whether he wil and he ſhall return
ſafe without perill. And if it be giuen to a
dog to eat, with the hart of a weſell, from
thenceforth ſhall hee not crie out althoughe
he ſhould be killed.

EXperiolus, is a beaſte well thought
knowne, if the cloue of it bee burned
and consolidated, and bee giuen in miente
to

The Vertues

to any horse, he will not eat for the space of
three daies: and if the aforesaid thing be put
to a little Turpentine it will bee cleare,
secondlie, it shall bee made as a cloude in
bloud, and if it be cast into a little water a
while, an horrible thunder shall be made.

LEo, a Lion is a best wel knowen,
hee is called of the Chaldeis, Balamus,
of the Grekes Beruth. If thonges of lea-
ther be made of the skin of him, and a man
gird himselfe withall, hee neede not feare
his enimies: and if anie man will eate of
the flesh of him, and drinke his water for
three daies, hee shall be cured from the fea-
uer quartaine: and if anie part of his cies
be put vnder a mans arme hole, all beasts
shall flie awaie, bowing down their heads
to their bellies.

FOca, a Porpoise is a fish well knowne,
of the Chaldeis, it is called Daulumber,
of the Grecians Labor, this fishe is of di-
uers natures. If the tong of it be taken &
put with a little of the hearte of it in wa-
ter, for a surety fishes will gather there to-
gether. And if thou wilt beare it vnder thy
arme

of Beastes.

the hole, no man shall be able to get victory against thee, for thou shalt haue a gentle and pleasant iudge.

A Nguilla, an Cele, it is a fish sufficientlie knowne. The vertues of it is meruellous, as Quar and Aron saie: for if it die for salt of water, the hart remaining hole, and strong beneger taken and mixed with the blood of the foule, called in Latin Vultur, which some call in English a Gripe, and some a Rauē, and put vnder dung in anie place, they shall all how manie so euer they bee, recover their life, as they had before. And if, the worme of this Cele be drawne out, and put in the aforesaide confection the space of one moneth, the worme shall bee changed into a verie black Cele, of which, if anie man shall eat he shall die.

M Vstella, the Measell, is a beaſt ſufficiently known. If the hart of this beaſt be eaten yet quaking, it maketh a man to know things to come, and if anie dog eat of the hart with the eyes and turg of it hee shall ſoone loſe his voice.

The Vertues

VPupa, the Laptwing or blacke plume
is a birde sufficiently knowne of the
Chaldeis it is called Bordicta, of the grækes
Ison: The eyes of it bozne, make a man
grosse or great: and if the eyes of it be bozne
before a mans breast, all his enemies shall
be pacified: and if thou shalt haue the heade
of it in thy purse, thou canst not bee decei-
ued of anie merchant. This hath bene pro-
ued of our brethren.

Pellicanus, the Pellican is a birde well
knowne: It is called of the Chaldeis
Voltri, and of the grækes Iphalari. The ver-
tue of it is merueilous. If young birds be
killed and their heart be not broken, and a
part of her bloud be taken and put warme
in the mouth of the yong birdes they will
againe sone receiue life as before. If it be
hanged vp to the neck of anie bird, it shall
flie alwaies, untill it fall dead. And if the
right foot of it be put vnder anie hot thing,
after thre moneths some what shall be en-
gendred quicke, and shall moue it selfe of
the humour and heate, which the bird hath.
And Hermes in the book of Amozoth, and
Plinius both witnesse this.

Corvus

of Beastes.

Cornus, called of some a Rauen, and of
Gothers a Crow, the vertue of this fowl
is meruellous, as Cuar & Aron rehearse.
If her egges be sodden, and put againe in
to the nest, the Rauen goeth some to the
red sea, in a certaine Ile, where Aldoricus
or Alodius is buried, and thee bringeth a
stone where with she toucheth her egges,
and the egges be as raw as they were be-
fore: It is a meruellous thinge to stir vp
sodden egges. If this stone bee put in a
ringe, and the leafe of the Labozell tree brie-
der it, and if a man be bounde in chaines,
or a doore shut, bee touched therewith, hee
that is bound shall be loosed, and the doore
shall be opened: and if this stone be put in
a mans mouth, it giueth him vnderstan-
ding of all birdes. The stone is of India,
because it is found in India, as some men
say, and some say in the red sea. It is of di-
uers colours, and maketh a man to forget
all wryath, as wee haue saide aboue in the
same stone.

Milus, a Kite or Gleyde, is a byrde
common amongst vs, of the Chaldeis
it

The vertues

It is called Bificus, of the Grækes Melos. If the head of it be taken, and bozne before mans breast, it giueth to him loue and fauour of all men and women.

If it be hanged to the necke of an hen she will neuer cease to run, vntill it be put awaie: and if a cocks combe be anointed with the bloude of it, hee will crowe from thenceforth. There is a certaine stone found in the knees of this bird, if it bee looked craftly which if it be put in the meate of two enemies, they shall be made friends and there shall be made verie great friendship among them.

TURTLE, a Turtle, is a bird well inough known, it is called Merlo, of the Chaldeis, of the Grækes Pilax. If the hearte of this foule bee bozne in a Wolves skin, he that beareth it, shall neuer haue an appetite to commit lecherie from thenceforth. If the heart of it be burned, and put aboue the egges of anie foule, there can neuer young birdes be engendred of them from thenceforth: and if the feete of this foule be hanged to a tree, it shall not beare from thenceforth.

And

of Beastes.

And if an hatrie place, or an horse be anointed with the blood of it, and with water wherein a Mole was sodden, the blacke beares will fall of.

TAlpa, a Mole is a beaste well inough knowne. The vertue of this beast is meruellous, as it is rehearsed of Philosophers. If the skinc of it be wrapped in the leafe of a Laurell tree, and bee put in the mouth of an horse, hee will flie for feare: And if it bee put in the nest of any foule, there shall neuer come forth yong birds of those egges: And if thou wilt drue away Moles, put it in a pot, & quicke brimstone kindled, all y other moles shall come together there: and the water of that decoction maketh a black horse white.

MErula, a blacke macke or Owlell, is a foule well inough knowne. and the vertue of it is meruellous. For if the feathers of the right wing of it be hanged vp in the middell of an house, with a redde leafe, which was neuer occupied, no man shall be able to sleepe in that house, untill it be put away. Moreover if the heart of it be

The vertues

be put vnder the head of a man sleeping
you aske him anie thing he shall tell all
hath done with a hie voice,

The manner of doing these aforesaid
things, that the effect maie bee good and
profitable is, that it bee doone vnder a fa-
uourable planet, as Jupiter and Venus,
as this is in their daies and houres. If
anie man therefore will doe these things
truelie, without doubt he shall finde truth,
and verie greates effect and vertue, in the a-
foresaide things as I haue proued and
scene oftentimes together, with our bre-
thren in our time. Therefore let a mā con-
sider here, which shall finde plentie of those
aforesaid things, that he possesseth a Lord-
ship of vertues. For if they haue done in
their contraries, as a good effect in a mali-
cious signe, his vertue and effect should be
hindred by his contrary, and thereby good &
true things growe to be dispised. We see
by daielie experiance, verie manie people
are deceiued in true things, which if they
had knowne, and kepte the qualities of
signes, or the right measure of times and
seasons, they should haue gained their will
and

in the aforesaid thinges.

Adonius seemeth to saie, that the aspes
a great frog, tied to a womans girdle,
restraineth the coming of a womans
naturall purgation.

And in probation, if it be bounds aboute
a hennes necke, no bloud shall come out of
her oz of ante other beaft.

Also if it be tempered with water, and
the heade oz ante other place be annointed
herewith, heare will neuer grow.

If ante may beare a dogs hart on his left
side, all dogs shall hold the ir peace, and not
larke at him.

If ante man will bind the right eye of a
wolfe on his righte flæue, neither men
oz dogs may hurt him.

Here endeth the natures of Hearbes, Stones,
and Beastes.



The order



Nowe seeing all thinges
that hath bin said before
and all that followeth af-
ter, may be applied more
easilie to the effectes of
their desire which haue no
knowledge in the starres. First thou shalt
note, that an houre is taken two waies,
that is, equall and vnequall. The equall
hour is the houre of the diall or clock, which
is alwaies equall. The vnequall houre is
considered, after that the daies bee longer
or shorter. For as the Astrologians al-
waies consider the time in the which the
sunne standeth vpon his halfe sphere, and
they call it the daie or the bowe of the daie,
and by the contrarie the night. They di-
uide that time which they call the daie, into
twelue equall partes, which bee the houres
of the same daie, and whatsoever is said
of the daie, thou must vnderstande con-
trariwise of the night. And that thou mayest
vnderstand it more clearelie: put case the
sunne cometh out from his halfe sphere
at viii. of the diall. We haue vnto the ge-
ting

Of Beastes.

Division of the Sunne r^{is}t. houres of the
diall, which wee may multiplie by x. as
there bee x. minutes of euerie houre of the
diall, and we shall haue nine hundred and
threescore minutes which wee may diuide
by twelue as there be twelue hours of the
daie, applying to euerie houre his portion,
and count lxxx. minutes in an houre. There-
fore euerie houre of a day shall haue foure
score minutes, which shall containe one
houre, and one third of an houre of the di-
all. And in all that time the dominion of
the planet of that houre shall bee conside-
red, as the table here following shall make
more manifest, euerie houre of his nighte
shall haue but fortie minutes, which thou
shalt vnderstand likewise of others, accor-
ding to the rising of the sunne vpon the
ground, because that houre which is the mid-
dest betwixt night and day, which is called
the dawning of the daie, is not called the
daie, but the daie is properlie to bee vnder-
stood, when as the sun may be seen.

Therefore thou willing to consider and
knowe the domination and rule of euerie
planet, then here may you see howe in eue-

The order

ry houre every planet hath his dominion.
Thou shalt consider the hours themselves
as I haue before saide, and so thou mayest
come to the end of thy purpose. Also the be-
ginning of the day is considered from one
of the clock of the day, going before after-
none. So deuide the Sunday into twoe
equall parts, and each is twelue houres, so
that the first houre of monday, beginneth
after twelue on sunday, and one is the be-
ginning of mondaie,

Wherefore thou art to consider that Son-
day hath his signe vnder the sun.

Monday hath his signe vnder the Moone.

Tuesday hath his signe vnder Mars.

Wednesday hath his signe vnder Mer-
curius.

Thursday his signe vnder Iupiter.

Friday his signe vnder Venus.

Saterdaie his signe vnder Saturne.

It is to be noted that euery true act must
be done vnder his Planet. And the best is,
that it be done in the proper day of the pla-
net, and in his owne proper houre as for ex-
ample.

Under Saturne, life, building, doctrine,
mutation.

vnder

of Planets.

Under Iupiter, honoꝝ, thinges desired, riches apparell.

Under Mars, warre, pꝛisson, matrimony, eniuite.

Under the Sunne, hope, lucre, fortune, helre.

Under Venus, friend oꝝ felowship, waite, louer stranger.

Under Mercurie losse, debt, feare.

Under the Moone pollicie, dꝛeame, merchandise, theft.

Of the houres of the dayes and nightes;

And first the hours of Sunday. The first houre the Sunne, the second Venus, the thirde Mercurius, the fourth the moone the fift Saturne, the sixte Iupiter, the vii. Mars, the eight the Sun, the ninth Venus, the x. Mercurius, the xi. the Moone, the xii. Saturnus.

But in the first hour of the night Iupiter. the second Mars, the thirde the Sunne, the fourth Venus, the fift Mercurius, the sixt the Moone, the seueuth Saturnus, the viii. Iupiter the ninth Mars, the x. the Sun, the xi. Venus, the xii. Mercurius.

The order

In the first houre of monday the moone,
the second Saturne, the thirde Jupiter, the
fourth Mars, the fift Sol, the sixte Venus,
the seuenth Mercurius, the eight Luna,
the ninth Saturnus, the tenth Jupiter,
the eleuenth Mars, the twelke Sol.

But in the first houre of mondaie night
Venus, the second Mercurius, the thirde
Luna, the fourth Saturne, the fiftre Jupi-
ter, the sixt Mars, the seuenth the Sunne,
the eight Venus, the ninth Mercurie, the
tenth Luna, the eleuenth Saturnus, the
twelke Jupiter.

In the first houre of Tuesdaie Mars, the
second Sol, the thirde Venus, the fourth
Mercurie, the fift Luna, the sixt Saturne,
the seauenth Jupiter, the eight Mars, the
ninth Sol, the tenth Venus, the eleuenth
Mercurius, the twelke Luna.

But on Tuesday at night in the first
houre Saturne, the second Jupiter, the
thirde Mars, the fourth Sol, the fift Venus,
the sixt Mercurie, the seauenth Luna, the
eight Saturne, the ninth Jupiter, the tenth
Mars, the eleauenth Sol, the twelke Ve-
nus.

¶ Of Wednesday, his first houre is
Mercur

of Planets.

Mercurius, at two Luna, at three Saturnus, at foure Jupiter, at five Mars, at six Sol, at seauen Venus, at eight mercurius, at nine Luna, at ten Saturnus, at eleven Jupiter: at twelue mars.

But on toednesday night at one of the clock Sol: at two Venus: at three mercurius: at foure Luna: at five Saturnus: at six Jupiter: at seauen mars: at eight Sol: at nine Venus: at ten Mercurius: at eleauen Luna: at twelue Saturnus.

On Thursday at one of the clock Jupiter: at two Mars: at three Sol: at foure Venus: at five Mercurius: at six Luna: at seauen Saturne: at eight Jupiter: at nine Mars: at tenne Sol, at eleauen Venus: at twelue mercurius.

But on Thursday night at one of the clock the moone, at two Saturnus, at three Jupiter, at foure Mars, at five Sol, at six Venus: at seauen Mercurius, at eight the moone, at nine Saturne, at ten Jupiter, at eleven Mars, at twelue Sol.

On

The order

On fridate at one of the clocke Venus
at two Mercurius, at thre Luna, at foure
Saturnus, at five Jupiter, at six Mars, at
seauen Sol, at eight Venus, at nine Mer-
curius, at ten Luna, at eleuen Saturne,
at twelue Jupiter.

But on fridate night at one of the clock
Mars: at two Sol: at thre Venus: at four
Mercurius: at five Luna: at six Saturnus:
at seauen Jupiter: at eight Mars: at nine
Sol: at ten Venus: at eleauen Mercurius:
at twelue Luna.

On Saterday at one of the clock Satur-
nus: at two Jupiter: at thre Mars: at four
Sol, at five Venus: at six Mercurius, at
seauen Luna, at eight Saturnus: at nine
Jupiter: at tenne Mars: at eleuen Sol, at
twelue Venus.

But on Saterday night at one of the
clock mercurius, at two the mone, at thre
Saturnus: at foure Jupiter, at five mars,
at six Sol, at seauen venus, at eight mer-
curius, at nine the mone, at ten Saturne
at eleuen Jupiter, at xii. Mars.

And note that Jupiter and venus be good,
Saturne and Mars euill, but the sun and
mone in a meane, and mercurie is god
with god, and euill with euill.

A short discourse of the nature
and qualities of the seauen planets,
and first of Saturnus.



♄ Saturnus is the
highest Planette,
whose nature is
cold and dry, whos
complexion melā-
cholicke, an enemy
to mankind, mas-
culine, of the date
evill disposed, and
counted the grea-
ter misfortune. He

is of slow motion, for hee perfourmeth his
course but in xxx. yeares. Hee governeth
in a mans bodie, the right eare, the milke,
the bladder. Hee hath dominion over the
Pstisick, Catthar, palsie, dropsie, Quartain
ague, Consumption, gout, Leprosie, mor-
phew, canker sore, and griefs of the spleen
He is a friend to the retentive faculty, and
hee hath two houses as Capricornus and
Aquarius. If he be Lord of the natiuitie, he
maketh the children of proud heart, loftie
in honours, sad, keeping anger, upright in
counsel,

The order

counsell disagreeing with their wishes, malicious. Of stature leane, pale, slender, and hard fauored, thicke lips, wide nostrils, and cold of nature. This Planet giueth the nomination to Saturday, because he ruleth the first houre of the day.



Jupiter is next beneath Saturnus, whose nature is warme and moist whose complexion sanguine, a friend to nature and to making, masculine of the day & called the greater fortune hee is maeter

lie slowest motion, performing his circuit, but in xij, yeares. Hee gouerneth in a mans bodie, the Liver, the Linges, the Ribbes, Kidneys, Gristles, Bloud and seed. Hee hath dominion ouer the Kinges euill, Plurisie, infection of the Linges, Apoplexie proceeding of bloud, Cramp, great head ache, hart-burning, and other diseases rising of bloud. He helpeth the digestive and nutritiue faculties, and hee hath likewise
two

of Planets.

houses, Sagittarius and pisces. If hee bee
 Lozde of the natiuitie, he maketh the chil-
 dren born, to be of notable courage, trusty,
 atchiuing great exploits, merie, glorious,
 honest, of stature faire, and louelic colour-
 red, gentle eies, thicke heare, fatelie in go-
 ing, verie louing both of wife and children.
 He giueth name to Thursday, because hee
 ruleth the first honre of that day.



Mars foloweth In-
 piter whose nature
 is immoderat hot
 & drye, whose com-
 plexion cholericke,
 masculine of the
 night euill dispo-
 sed, & termed the
 lesser misfortune.
 He is indifferent
 quicke of motion,

performing his course in two yeares. Hee
 gouerneth in a mans bodie, the left eare,
 the Gall, the reins, and Cods. He hath in-
 fluence in the Tertian feuer, Pestilence,
 and continuall ague: ringworm: megrim
 rottennes: but chiefly deliuerance: breaking
 of beines: & all diseases caused by choller: &
 hath two mansions: Arles and Scorpis.

The order

If he be Lord of the natiuitie, hee maketh
the children bozne rough, wilde fierce, in-
vincible, bolde contentius, obscure, easie to
be deceiued. Of stature indifferēt, leane,
harde faced, red headed, small eied, deligh-
ting to burne and destroy, subiect to brea-
king their lims and vbiolent death, or els to
fall down from an high place. This planet
giueth denomination to tuesday, because
he ruleth the first houre of that daie



Sol, or the Sunne
enlueth next mars
whol nature is hot
and dry moderate-
lie, the life & light
of all the other pla-
nets masculine, of
y day god fortune
by aspect, but euill
fortune by corpor-
al consunation. He

is quicke of motion, finishing his course in
three hundred fortie five daies, and almost
sixe houres. He gouerneth in mans bodie,
the Brain, marrowe, sinewes, the right
eye of a man and the leste eye of a woman.

He

of Planets.

She hath rule of all hurts in the month, in
 distillations to the eyes, and in all hot and
 drye diseases which procéde not of choller,
 and hath but only one mansion: to wit it Le-
 o. If he be lord of the natiuitie he maketh
 the children bozne trustie, lofrie, wise, iust,
 curtious, religious and obedient vnto their
 parents. Of person corpulent, their haire
 enclined to yelloiw, tall, large limmed, do-
 ing all thinges with a grace: and if this
 planet be well placed, he causeth long life.
 This Planet giueth denomination to
 Sunday because hee ruleth the first houre
 of that day.



Venus runneth af-
 ter Sol, whose na-
 ture is cold & moist
 temperately: whos
 complexion sleg-
 matike, feminine
 of the night, and is
 cleaped the lesser
 Fortune: but of in-
 clination well dis-
 posed to mankind.

Shee is of a swifts progression absolving
 her

her resolution in one yere. She gouerneth in mans body: the loynes kidneys: buttocks: bellie flanke: and matrice. She beareth rule ouer al cold maladies: & moist in the Liuer: hart: and stomack: and special-lye women aboute their punities: and shee hath two mansions or houses: Taurus and Libra. If she be ladie of the natiuitie she maketh the children: borne pleasant, merie giuen to pleasures: louelic: lecherous: iust: inuolable keepers of faith and frendlines. Of stature tall, conuie: white and faire: hauing wanton and amiable eyes: gentie looke, thick and soft haire, sometime curled dauncers and delighted in muscke. This gentie plannet giueth denomination to Fridaye, because shee ruleth the first houre in that date.



Mercurius immediate followesth Venus, whose nature in all respects is common & conuertible: masculin with masculin, feminine with feminine: hot with hot: cold moist w moist

Of Planets.

The with dyte: good fortune with good for-
 tune: best with a good aspect or conjunction.
 He is of swift motion going his course in
 a yere. He gouerneth in mans bodie the
 tung memorie cogitation handes & thighs.
 He hath dominion ouer the phrenzic mad-
 nelle melancholy falling sicknes Cough
 Rheume and the abondance of distilling
 spittle: and generally all thinges are sub-
 iect vnto him: and hee hath two mansions
 Gemini and Virgo. If he be Lord of the
 natiuitie, hee maketh the children skoute,
 wise and apt to learn: modest secret and e-
 loquent. Of person small leane pale of vi-
 sage: smoth heared: faire eted: hard & bonie
 handed. This planet giueth name to wed-
 nesdaye: because he ruleth the first houre in
 that day.



Luna, or the moon
 cometh last, & lo-
 west of al the plan-
 nets, whose nature
 is cold & moist: fe-
 minin & of y night
 conueyer of y ver-
 tue of al other pla-
 nets coming next
 fro her to vs. She
 is of a very passing

swifte of motion, finishing her course
 xxviii. daies, seauen houres, and xliiii. mi-
 nutes. She gouerneth in a mans body, the
 bzaïne, the left eie of a man, and the righte
 eie of a woman, the pzinie partes of a wo-
 man, the stomacke both in man and wo-
 man, the bellie, and generally all the lesse
 partes of the bodie. She ruleth the palsie
 and withing of the bodie, displaying of
 members, obstruction of sinewes, with in-
 firmities proceeding of cold moisture, and
 she hath but one house onely, to wit, Can-
 cer. If she be soueraign of the natiuitie, she
 maketh the children bozne, honest, honora-
 ble, inconstant, louing wet and moiste pla-
 ces, and giuen to see strange countries. Of
 stature tall, white and effeminate. She gi-
 ueth name to monday, because she
 ruleth the first houre in
 that daie,

Here

Heere beginneth the booke of
the meruailes of the world, set forth
by Albertus Magnus.



After it was knowne of
philosophers, y^e al kindes
of things moue & incline
to themselves, because an
active and rationable ver
tue is in them, whith they
guide, and moue aswell to themselves as
to others. as fire moueth to fire, &c.

Also Auicenna said, when a thing standeth
long in salt, it is salt, and if anie thing
stand in a stincking place it is made stinck
ing: and if anie thinge standeth with a
bold man, it is made bold, if it stand with a
feareful man, it is made fearefull.

And if a beaſt companieth with men, it
is made tractable and familiar: and gene
rallie it is verified of them by reason, and
diuers experience, that euerie nature mo
ueth to his kinde, and their verispeing is
knowne in the first qualitties, and likewise
in the second, and the same chaunceth in
the third. And there is nothnge in all dis
positions and qualitie, whith moueth to it
selfe

of the Meruels

selfe, according to his whole power. And
this was the roote, and the second begin-
ning of the workes of secretes, and turne
thou not awaie the eyes of thy minde.
After that this was grafted in the mindes
of the Philosophers, then they founde the
disposition of naturall thinges. For they
knewe surelie that great colde is grafted
in some, in other some great boldnesse, in
some great wrath, in some great feare, in
some barratnnesse is engendered, in some
feruentnes of loue is engendered, in some
is one vertue or other engendered, either
after the owne kinde (as boldnesse and vi-
torie is naturall to a Lion) or *secundum in-
diuidium*, as boldnes is in a harlot, not by
a mans kinde, but *Per indiuiduum*, there
are by this greate meruailles and secretes
able to bee wrought. And they that vn-
derstood not the meruailousnesse, and how
that might bee, did dispise and cast awaie
all thinges in which the labor or wit of phi-
losophers was, whose intēt was their owne
praise in their posterity that they might by
their writing, make thinges called false be-
holden in great estimation. It is not hid-
den to the people, that euery like helpeth the
Stren

of the World.

strengtheneth his like, and loneth, mo-
in-eth and embraceth it. And Philosophers
have saide, and verified, that the liuer hel-
peth the liuer in their workings, and euery
member helpeth his like. And the turners
of one mettall into another called Alche-
mists know, that by manifest trueth, how
like nature secretly entreth and resolceth
of his like. And euery science hath noto-
berified that in his like. And note this dil-
gentlie, for meruailous workes shall bee
done vpon this.

Now it is affirmed and put in all mens
mindes, that euery naturall kinde, and
that euery perticular or generall nature
hath naturall amittie and enmitie to
wardes other. And euery kind hath some
horrible enemye, and destroying thinge to
be feared. Likewise something reioysing
exceedinglie, making glade, and agreeing
by nature: as the sheepe doeth feare the
wolfe, and it knoweth not onlie him a liue
but also dead: not onlie by sight, but also by
taste: and the hare feareth the dogge, and
the mouse the catte, and all foure footed
beastes feare the Lion, and all flying birds
the Eagle, and all beastes feare man, and
this

of the Meruels

this is grafted to euery one by nature, and some haue this. *Secundum individuum* and at a certaine time.

And it is the certifying of all Philosophers that they which heare others in their life, hate their Parents and altogether after they die. For a skinne of a sheepe consumed of the skinne of the wolfe, and a timbrell, tabour or drumblade, made of the skinne of a wolfe, causeth that which is made of a sheepes skinne, not to be heard and it is so in all others. And note thou this for a great secret.

And it is manifest to all men, that man is the ende of all naturall thinges and that all naturall thinges are by him and he ouercommeth all thinges. And naturall thinges haue naturall obedience grafted in them to man, and that man is full of meruailousnesse, so that in him are all condicions, that is mistemperaunce in hot and colde, temperate in euery thing that it will, and in him be the vertues of all thinges, and all secrete ades worketh in mans body it selfe, and euerie meruailous thing cometh forth of him, but a man hath not all these thinges at one time but

of the World.

at in diuers times, and in Diuersis indi-
viduis, and in him is founde the effect of al
thinges.

Thou shalt note how much reason may
see and comprehend, and how much thou
may proue by the experience, and so vnder-
stand that which is against man.

There is no man but doeth knowe
that euerie thinge is full of meruailous o-
perations, and thou knowest not which
is greatest operation, till thou hast proued
it. But euerie man dispiseth the thinge
whereof hee knoweth nothinge, and that
hath done no pleasure to him. And euerie
thinge hath of hotte and colde, that is pro-
per to him, and fire is not more meruai-
ous then water, but they are diuers and
after an other manner, and pepper is not
more meruailous then Benbane, but af-
ter an other fashion. And hee that belie-
ueth that meruailousnesse of thinges, com-
meth from hot and colde, can not but saie
that there is a thinge to bee meruailed in
euerie thinge, seeing that euerie thinge
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the meruailousnes of thinges be in stars,

of the Meruels

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nient to it. And hee that belieueth that
the meruailousnes of thinges be in stars,

Of the meruels

of which all things take there meruellous
and hid properties, may knowe that euery
thinge hath his proper figure celestiaall a-
greeing to them, of which also cometh
meruailousnesse in working. For euery
thing which beginneth, beginneth vnder
determinate ascendent and celestiaall influ-
ence, and getteth a proper effecte, or be-
tue of suffering or working a meruailous
thinge. And he that beleueth the meruail-
ousnesse of thinges that come by amiti-
and eninitie, as buying and selling can-
bee denied so to come: and thus vniuersall
euery thing is full of meruailous thinges
after euery way of searching the nature
of them. And after that the philosophers
knewe this, they began to prooue and say
what is in things.

Plato saith in Libro regimenti, that he
that is not expert in Logicke, of which the
vnderstanding is made readie, listeth
nimble or light and speedie: and he that is
cunning in naturall science, in which are
declared meruailous things, both hot and
colde, and in which the properties of eu-
rie thinge in it selfe is shewed. And who
is not cunning in the science of Astrolo-

of the World.

by and in the sightes and figures of stars,
of which euerie one of them which be high,
hath a vertue and propertie, cannot vnder-
stande nor verifie all thinges, which phi-
losophers haue written, nor can certifie al-
thinges which shall appeare to mans scien-
ces, and he shal go with heauines of mind,
for in those thinges is ineruailousnes of all
thinges, which are seene.

A pure Astrologian beleueth that all
meruailousnes of thinges and that the root
of experience, and of all thinges which bee
apparent when they be put together, we re-
ferre from a celestall figure which euerie thing
getteth in the houte of his kiding or gene-
ration. And hee hath verified it in eue-
rie thinge that hee hath prooued, hee fin-
deth that the concourse of thinges, is ac-
cording to the course of the starres. And
victorie, ioy and heauines, dependeth there-
of, and is iudged by it. And therefore hee
commaunded all thinges to bee done in
certaine daies, in certaine houres, in cer-
taine conjunctions, and seperations, in
certaine ascensions, and their wit coulde
not attaine to all the knowledge of philo-
sophers.

Of the meruels

A great part of philosophers and Philosophitions, haue beleued that all meruelousnes of experience, & merdailes, came from naturall thinges, when they be bzought to light, by hot and colde, drie and moist, and they shewed these soure qualities and put them to bee the rootes of all meruailous thinges, and the mirtion of them is required to euerie meruailous thing, they verified that in their workes: and when they founde experiences of Philosophers they might not verifie those thinges by hot and colde but rather by his contrarie. It causeth them to meruell continuallie, and to bee sozie and to denie that oftentimes, al, though they see it.

Therefore Plato saide for a good cause that hee which is not verie cunning in Logicke, and wise in the vertues of naturall thinges, likewise the aspectes of the stars, shall not see the causes of meruailous thinges, nor know them, nor participate of the treasure of the philosophers.

Therefore I knowe that euerie thinge hath that which is his owne of heate and colde, of which it maketh another thinge
effe.

of the World:

Effectuall by accident, directlie and indirectlie, and it hath all his vertues of the starres, and the figure of his generation, which it worketh in mortalitie construction, and gréeing with other

And notwithstanding euerie thing hath his owne naturall vertues, by which euerie thinge is a beginning of a meruallous effect. Therefore seeing that nature moueth to his owne like it may bee imagined of the meruellousnesse of effectes, to worke euerie thinge that thou wilt, and thou shalt verifie it to all thinges, which thou shalt heare, both of Philosophie and all other naturall Sciences, after a diuers waie of thy thought and witte. And I shall shewe thee manifestlie, that thou mayest helpe thy selfe, and prepare thee to receiue those thinges, which I will tell to thee, gathered and collected of Philosophers and diuers auncient authors. Therefore haue thou this thinge in thy minde, that an hot thinge, as much as it is by it selfe helpeth in colde passions, and it is an experience in them, and agréeth not to hotte thinges, but by accident or indirectlie, and againe that which falleth out or comes by accident may

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may deceiue thee in the first qualitties, for oftentimes a hotte thing healeth not sickness, that is accident or indiredly.

Therefore, if thou wilt haue experience: First it becommeth thee to know of those things, whether they be hot or colde. And after that note what is the disposition and naturall properties of it, whether is it boldnesse or fearefulnesse, or honestie, or barraines, for what nature euerie thinge hath, hee is like to such in these things in which he is associate. As the Lion is a beast vnfearefull, and hath a naturall boldnesse, chieflie in his forehead and hart. And therefore he that taketh in his fellowshippe the eie or hearte of a Lion, or the skinne which is betwene his two eies, goeth bolde and not fearefull, and bringeth fearefulnesse to all beasts. And generallie there is in a Lion vertue to giue boldnesse and magnanimity. Likewise in a harlot boldnes is extremitate. And therefore Philosophers say if any man put on a common harlots smock, or looke in the glasse, or haue it with him, in which shee beholdeth her selfe, hee goeth bolde and vnfearefull. Likewise there is greate boldnesse in a cocke, inso much that

Ph:

of the World:

Philosophers saie, that the Lion is affronted when he seeth him. And therefore they saie, if anie man beare anie thinge of his, he goeth boldlie.

And generallie euerie beast, which hath boldnes exterminate by nature or chance, *Si ex eo construeretur huiusmodi*, it then giueth to it boldnesse. Likewise if it be a barraine beaste, by nature or by some accident following it, that it moueth some to barraines. And therefore Philosophers haue written, that the Mule for as much as he is bitterlie barraine of his property, and whosoever it bee, maketh men and women barraine, when some parte of him is sociate to women. And likewise doeth he that was borne before the naturall time, and a gelded man, because barrainnesse is grafted in all these, and they are like to a man in this, which doeth associate to himselfe these inward things. Likewise they which will moue loue, looke what beaste loueth most greatlie, and speciallie in that hour, in which it is most stirred vp in loue, because ther is then greater strength in it in mouing to loue, they take a parte of the
beast

of the Meruels

beast, in which carnall appetite is stronger, as are the heart, the stones, and the mother or matrice.

And because the Swallow loueth great lie, philosophers saith, therefore they choose her great lie to stir by lone.

Likewise the doue and the Sparrowe are holdan to bee of this kinde, speciallie when they are delighted in loue or carnall appetite, for then they prouoke and bring in loue without resistance.

Likewise when they will make a man to bee a babler, or of much speach, they put nigh to him a parte of a dogges tunge or hart: but when they will make a man eloquente or delectable, they associate to him a Nightingale, and to speak vniuersally, whatsoeuer vertue or naturall propertie they see in anie naturall thing after an excellence, they thought to make like to mooue or incline any thing disposed to that same: for they knowe surely that it might more helpe then hurte, insomuch as it hath gratted in it, of their nature. And all vertue moueth to such as it is, accordinge to the power of it. And so must thou vnderstand it to bee in meruailous thinges, of which thou

of the World.

thou shalt heare. And this is saide to introduce thy mind.

The authoꝝ *Libri segmenti* saith, that there bee certaine things manifest to the senses in which wee know no reason. And certaine bee manifest by reason, in which wee perceiue *Nullum censum nec sensationem*. And in the first kind of things we must beleue no man, but experience and reason is to bee prooued by experience not to bee denyed. And in the second kind, of things feeling is not to bee looked for, because it may not bee felte. Therefore certaine things must bee beleued onelie by experience, without reason, for they be hid from men.

Certaine are to be beleued onelie by reason, and because they lacke senses, for although wee knowe not a manifest reason wherefore the lodestone draweth to it iron, not withstanding experience doth manifest it so, that no man may denie it And like as this is meruailous, which onelie experience doeth certifie, so shoulde a man suppose in other things. And hee should not denie any meruailous thing although hee hath no reason, but that hee rather ought

of the Meruels

ought to pꝛooue by experience, for the cause
of meruailous things are hid, and of so
diuers causes going before, that mans vn-
derstanding after Plato, may not apprehend
them.

Therefore the lodestone draweth iron
to it, and a certaine other stone draweth
glasse. So meruailous things are declar-
ed of Philosophers to bee in things by
experience, which no man ought to denie.
And that is not pꝛooued after the fashon
of philosophers which founde that, for the
Philosophers saith, that the palme is a
tree, and it hath the male and the female,
therefore when the female is nigh the male,
thou seest that the female doeth bow down
to the male, and the leafe and the branches
of it are made so soft, and bowe downe to
the male.

Therefore when they see that, they binde
ropes from the male to the female. *Reddit
ergo erecta, super seipsum quasi ad praesentem Mas-
culo per continuationem fumis Virtutem mas-
culi.* Notwithstanding manie of the an-
cient authours, hath shewed meruailous
things, receiued now of common people,
and taken for a truth.

There-

of the World.

Therefore I shall shew to thee certain things that thou maist stablish thy mind upon them, and to knowe it for a certaine truth, which reason cannot stablish by feeling, because the aforesaide helpe in them: and therefore it is that the sonne of Nessas said in the booke of the beastes. If a woman great with child, put on the apparrel of a man, and a man put it on after, before he wash it, if hee haue the feuer quartaine, it will depart from him.

And it is said in the booke of beastes, that the Libard fleeth the priuie members of a man, and in another place it is said *Et car-
neum* if an old man be buried in a doue or Culuers house, or bee put where doues or culuers inhabit or rest, there they are multiplied vntill it be full of them.

And in the booke *De ciriac* of Galene, it is saide that the Serpente which is called *Regulus* in Latin, a cockatrice in English, is some what white, vppon whose heade there be three hatres, and when anie man seeth them, hee dieth soone. And when anie man or anie other liuing thinge heareth his whisteling, hee dieth. And euerie beast that eateth of it beeing dead, dieth also

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also. And Aristotle saide, where there is summer fire monethes, and winter other
fire, there is a floude where rein Adders are
founde whose propertie is, that they neuer
see themselves but they die, but when they
be dead they hurt not. And Aristotle put
craftilie in the mind of Alexander, that he
shuld take a great glasse and goe towards
them therewith, and when they did beholde
themselves in the glasse they died. This
saying of Aristotle was not beleued of
some men.

For Auicenna saide against Aristotle,
if anie man did see it, hee died: Wherefore
there is no truth in his speech. And they
saide, if anie man would take the milk of
a woman, giuing sack to her owne daugh-
ter, of two yeare old, and let it bee put in a
glasen vessell, or hanged vp in a doue or
culuer house where they goe in and out,
doves, will abide and be multiplied there:
vntil they be innumerable. And said, when
the mouth of a dead man is put vpon him
which complaineth of his belly, his belly is
healed.

And Alexander saide, when anie thing is
taken out of the nauell of an infant, which
com

of the World.

re sommeth forth of it beeing cut, and be but
ther under the stone of a ring of siluer or gold,
are then the passion or griepe of the colick com
uer someth not in anie wise to him that beareth
they it.

put And Gallen saith, when the leaues of
t be Sorrell be beaten, the y loose the bellie. And
rds when the seed of it is drunken, it looseth the
olde bellie.

his And it is saide that the roote of Sorrell
d of hanged on him that hath the swine pocks
helpeth him.

tle, And Philosophers saie, when thou wilt
fore that a beast returne to his lodging, anoint
they his foreheade with *Sepe squilla*, and it will
r of returne.

gh, And Aristotle said in the booke of beasts.
in a If anie man put wrought ware upon the
e or hoznes of a colwes calfe, it will goe with
out, him where soener hee will without labour.
re: And if any man anoint the hoznes of kine
hen with ware and osle, or pitch, the paine of
him their fete goeth awaie.

y is And if anie shall anoint y tungs of oxen
g is with any fallow, they netther taste nor eat
ich meat, but they shall die for hunger, except
om it be wiped awaie with salt and veneger.

of the Meruels

And if anie man anoint the nether part
of a cock with oile, he neither will nor may
tread an hen.

If thou desire that a cocke growe not, a-
noint his head and forehead with oile.

It is saide in the booke of Archigenis
Quando cum illa, of the haire hanged vpon
him that suffereth the collicke, it profiteth him.

And Arisotle saide, the Emeraudes groweth
alwaie from him, which sitteth vpon the
skin of a Lion.

And if the dunge of an hare be broken
vnto pouder and cast abroad vpon a place
of Emots, or pismires, then the pismires
leaueth the other place.

Philosophers said, if the head of a goat
be hanged vpon him which suffereth swine
pocks, hee is healed by it. If thou wilt that
a woman be not vicious nor desire men,
take the pisme member of a wolfe, and the
haire which doe growe on the cheekes
of his browes of him, and the haire which
bee vnder his bearde, and burne it all, and
give it to her in a drinke when she knoweth
not, and shee shall desire no other man.

And it is saide, when a woman desireth

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her husband, then let her husband take
a little of the talow of a bucke goate, mean
between little and greate, let him anointe
his priuite members with it, and doe the act
of generation, she shall loue him and shall
not doe the act of generation after wardes
with anye.

And they saide that when the snaille is
poysoned, it hateth the hearb called Diga,
and is healed, and therefore they know
that the hearb called organy, hath lien un-
der poyson. Also it is saide when the bea-
st is poysoned of a serpent it eateth reu,
and they know by this that the reu is con-
trarie to the venem of serpents.

And a mouse put vnder the piching of
scorpions, deliuereth a man, because the
mouse is contrarie and feareth not him.

Philosophers haue inuented, that if a
woman be barraine when there is put
vnder her a thing that maketh a woman bar-
raine, she can in no wise be fruitfull.

And it is saide that when a sponge is
cast in wine mired with water, and after
somewhat sooth strained and wringed, the
water commeth sooth of it, and the wine
remaineth.

of the Meruels

Taberences saide, if a stone be hanged
vppon a sponge, on the necke of a child
which cougheth with a vehement or great
cough, his cough is mitigated and restrained.
And being put on the head of an asse
or into his fundament, Scarabeus, that
is a flie with a blacke shell, that breedeth in
cotohardes and is blacke, called a beetle
cutteth him and hee turneth, vntill it be
drawne from him.

It is said also, that if anie stone be bound
den to the taile of an asse, he will not bza
nor roze.

If the haire of an asse bee taken
which are nigh his priuie members and be
giuen to anie man broken with any kind
of wine in drinke, hee beginneth anon to
fart. Likewise if anie man take the egges
of pismires and break them, and cast them
into water and giue them to anie man
a drinke, he neuer ceaseth to fart, likewise
with wine it may be done.

And it is said, if thou make a ring of
rod of a fresh Mirre tree, and put on thy
ring finger, it mitigateth or extincteth the
impostume vnder the arine holes.

In the booke of Aristotle, it is said that the root of white Henbane, when it is hanged vpon a man suffering the colicke, it is profitable to him. And when saltpeter is put in a vessell, and veneger vpon it, it will boyle or seethe mightelie without any fire.

It is said also in the booke of Hermes when leeke seede is cast vpon veneger, the eger-nes or sowrenes of it goeth alwaie.

Belbinus saide, when thou takest the white of an egge and Alom, and anointest a cloth with it, and washest it of with water of the sea beeing drie, it letteth the fire to burne.

Another saide, when redde Arsenicum, and alom is taken, broken, and confected, or made with iuice of the hearbe called Houlecke, and the gall of a bul, and a man annointeth his handes with it, and after toketh hot iron, it burneth not them. Likewise if there be taken (*Ex magne, and alum Iamenti,*) and strong veneger, & great malowes or holy hock, if thou brate them wel together and anoint thy handes therewith, fire hurteth not them.

When thou wilt that they which bee

Of the meruels

in a pallasce, seme without heades, take
smert bzinzene, with oile, and put it in a
lampe and make lighte with it, and put it
in the middre of men, and thou shalt see a
maruailous thing.

And Belbinus saide againe, hee that
shall put an hearb called Parselan vppon
his bed, shall not see dreame nor vision at
anie time.

And Aristotle saith, that mares when
they smell the smoake of a lampe put out,
they bring forth their birth, befoze it be per
fite, and likewise this chanceth to certaine
women with child.

Aristotle saith, that if anie man causeth
by his wit a Camel to doe the acte of ge-
neration with his owne mother, if he per-
ceiue it befoze, he will pursue the man vn-
till he kill him, and if hee cause by his wit
an horse to leape on his mother, and hee
knowe it befoze, hee will kill himselfe and
him that prouoked him to that.

And philosophers saith, if thou drowne
flies in the water, they seme deade, and
if they be buried in ashes, they rise vp a-
gain. And when thou drownest Amber,
it dieth, and let veneger be dropped downe
like

like be we vpon it, it is quickened. And when thou buriest the flie called a beetle among roses, it dieth, if thou burie it in dung, it quickeneth.

And Philosophers saide, that when the feathers of Eagles be put with the feathers of other fowles they burne and mortifie them, for as hee overcommeth in his life all birds, and rule ouer them, so the feathers of Eagles are deadlie to all feathers.

And Philosophers saie, if the skinn of a sheepe bee put in anie place with the skin of Adib, it gnaweth and consumeth it: and he that putteth on him cloth of the wooll of a sheepe which hath eaten Adib, itching ceaseth not from him untill he put it of.

And if thou perfume an house or place with the linges or lightes of an asse thou cleanse it from euery Serpent and Scorpion, and of this philosophers knowe that it is good against popson,

Tabariences saith: if the tunge of the Lapping or blacke plouer be hanged vpon a wall *Obluionem reddit eum memoriam et alienationes.*

And it is saide in the booke of Cleopatra. If a woman haue not ante delectation with

Of the mercuries
with her husband take the marrowe of
wolfe, of his left foote, and beare it, and she
will loue no man but him.

And it is saide, when the leste hippe or
hance of a male Ostrich is taken and boi-
led, or seethed with Oile, and after the be-
gining or grounde of haire are anointed
with it they grow neuer againe.

Architas saide if the heart of a serpent
be taken when he liueth, and bee hanged vpon
a man being sicke of the feuer quar-
taine, it plucketh it bitterlie awaie. And
the adders skin, when it is straight bounde
vpon the anckell of a woman, it hasteth
the birth, but after the birth, it must be re-
moued awaie.

The teeth of serpentes when thou pluck-
kest them forth by the rootes, as long as
the serpent liueth, if they be hanged vpon
a man sicke of the feuer quartaine, they
take awaie the feuer quartaine from him,
and if the Serpent be hanged vpon a tooth
aking, it profiteth. And if a serpent meete
with a woman with childe, shee bringeth
forth her childe before it be perfect. If it meet
with her when she trauelleth of childe, it ha-
steth her birth.

And

And they saie, if thou wilt take the ete
 the foot of a beast called *Crocodilus* in Latin,
 in English a Crocodile, out of the vpper-
 most place of the lefte side of his mouth
 and hange it on a man being sicke of the
 fevers, it healeth him and the fevers will
 not returne againe to him. And they
 haue saide, that the Lion is afraide of a
 white cocke: and againe that he feareth the
 fire, and hee that is anointed with the tal-
 lowe of the reines of the Lion, feareth not
 to goe among beastes, and all beastes are
 afraide of the Lion. And hee that anoin-
 teth his bodie with hares dung, wolkes be
 afraid of him.

Et si tiritur ac senicum citrinum, and be
 mixed with milke, if a flie fall vpon it, it
 dyeth not.

If thou wilt take the right foot of a snaille
 and hang it vpon the right foot of a diseased
 man with the goutte, it profiteth: likewise
 if thou hang vp the lefte foote of a snaille to
 the left foot diseased with the goutte, and so
 the hand of it is profitable to the hand, and
 the finger to the finger.

And if a fire be kindled before a man
 that is buzzen of greene wood or fig trees,
 his

his stones will make a noyse oz both
sing.

And it is said in the booke of Hermes
when both the eyes of the Beare bee bound
den in a linnen cloth, vpon *Sinistram adiun-*
torium, they put a waite the feuer quarta in
and it is saide, if the wolfe see a man and
the man see not him, the man is astonied
and feareth, and is harse. And therefore, if
anie man beareth the cie of a wolfe, it hel
peth to victorie, to boldnesse, banquishing
and feare of aduersarie.

And it is said: If a ring be made of the
white hofes of an Ake, and hee that hath
the falling sicknesse putteth it on, it cureth
the falling sicknesse.

And it is further said, when thou wilt
that flies come not nigh thy house, put
conditum & opium in white linc, and after
make thy house white with it, then flies
shall in no wise enter.

When thou wilt that thy wife oz
wench, shewe thee all she hath done: take
the heart of a Doue, and the head of a frog
and drie them both, and brate them into
powder, lay them on the breast of her slee-
ping, and shee will shewe to thee all that
she

of the VVorld:

path done, but when shee shall awake,
wipe it away from her best, that it be not
meslitted vp.

And they saie, if anie man put a Dia-
mond vnder the head of a womā sleeping,
she manifesteth if she bee an adulterer, for
if it be so, shee leapeeth backe out of the bed
afraid, and if not, she embraceth her husband
with great loue.

And they saie, that an asse skin when it
is hanged vpon children it letteth them to
be afraid.

Architas saith, if the ware of the lesse
care of a dog bee taken and hanged vpon
men sick in the feuers that come by course
or fits, it is verie profitable, and speciallie
to the feuer quartaine.

And philosophers saie, that some kinde
or singular, which neuer had sickness, is pro-
fitable to cuerle sickness and hee that had
neuer paine, helpeth and healeth a man
from it.

And when the house is perfumed with
the left hofe of a mule, flies remain not in
it. If thou wilt know when a woman tel-
leth to thee a lie, take the tong of a sea Pie
and conuie it cunningly into the bosome
of her.

And

of the Meruels

And if the hearte, etc or braine of a lap-
winge or blacke plouer, bee hanged vpon
a mans necke, it is profitable against for-
getfulness, and sharpeth mans vnderstan-
ding.

If a woman may not conceaue, take
an hartes horne, turned into poulder, and
let it be mixed with a colwes gall, let a wo-
man keepe it about her, and let her doe
the acte of generation, and shee shall con-
ceiue.

A grosse and stiffe haire of a mares taile,
put vpon a dooze suffereth not zanzales to
enter.

The tooth of a sole or colte of one year
old, put in the necke of a child, maketh his
teeth to breed without paine.

The tooth of a mare put vpon the heade
of a man being mad, deliuereth him from
his furie.

If a woman may not conceiue let a
mares milke be giuen her not known, let
her do the act of generation in that houre
and she shall conceiue.

The hooft of an horse perfumed in a house
driveth away mice: the same chanceth al-
so by the hooft of a mule.

That

of the World.

That the hot water come forth of a cal-
dron. Take oz blaunch that is *terra tran-*
cisca, with pitch cast it in water, and it
shall come forth all. That fire may come
forth of water, take the shell of an egge
and put it in quicklime and lime, and
shutte the hole and put it into water and it
kindleth.

And it is said, if the hearb camphere, be
put vpon water, it is kindled and burneth
in the water.

That thou maist take birdes with thy
handes, take ante corne berie well steeped
in the dregs of ante wine, and in the iuice
of hemlock and cast it to the birdes, every
birde that tasteth of it, is made drunken,
and loseth her strength.

And they say if ante man be annoiuted
with the milk of an asse, all the flies in the
house will gather to him.

To write letters oz bills, which be not
reade but in the nighte. Take the gall of
a snail, oz milk of a sow, and put it to the
fire, oz with water of a woyme shininge
late.

If ye mingle together manie whites
of hennes egges, a moneth after they are
made

of the Meruels

made glasse, as harde as stone, and of this being after this fashion is made a Sophisticall precious stone, called Copacious, if it bee consouined beefore with saffron or read earth.

Like wise, if the some which is founde about the stenes of a harte or horse, or asse, being weary, be mixed with wine, and the wine be giuen to anie man to drinke, hee shall abhor wine for a moneth.

And if anie man shall haue manie eeles in a wine vessell, and they be suffered to dy in it, if anie man drinke of it, hee shall abhor wine for a yeare, and by chaunce for ever.

And it is said, if a rope be taken, with which a theefe is or hath beens hanged up with, and a litle chaffe, which a whirle wind lifted vp to the aire, and let them be put in a pot, and set among other pottes, that pot shall breake all the other pots.

Also take then a litle of the aforesaide rope, and put it on any instrumente, with which the bycad is put in the ouen, when he that should put it in the ouen, should put it in, hee shall not bee able to put it in but it shall leap out againe immediatlie.

That

of the World.

*That men may seeme without
beades.*

TAke an Adders skin & *Auripigmentum*, and Greeke pitch of *Reuponticum*, and the ware of new Bees, and the fat or grease of an Ass, & breake them all, and put them in a dul seething pot full of water, and make it to seeth at a slow fire, and after let it ware colde, and make a taper, and euerie man that shall see light of it, shall seeme headlesse.

*That men may seeme to haue the visage or
countenance of a dog.*

TAke the fatte out of the eare of a dog, and anoint with it a little newe silke, put it in a new lampe or greene glasse, and put the lampe among men, and they shall see the visage of a dog.

*That men may seeme to haue
three heades.*

TAke the haire of a dead ass, and make a rope, & dry it, and take the marrowes of the principall bone of his right shoulde, and mixe it with virgins ware, and anoint the corde, and put it vpon the thresholds
of

of the Meruels
of the house, they that come into the house
shall seeme to haue thre heades, and they
that be in the house shal seem asses to them,
that enter in.

*If thou wilt that a mans heade seeme an
asse heade.*

TAke by the couering of an asse and a
noynt the man on his head.

*If thou wilt that a chicken, or other thing
leape in the dish.*

TAke quicksilver and the powlder of
Calamite, & put it in a bottle of glasse
well spotted and put it within a hot thinge
For seeing quick silver is hot, it moueth it
selfe, and maketh it to leape or daunce.

*If thou wilt see that other men
can not.*

TAke the gall of a male cat, and the fat
of an hen all white and mire them to-
gether, and anoint thy eyes, and thou shalt
see it that others cannot see.

*If thou wilt vnderstand the voices
of birdes.*

ASsoone thee with two fellows in
Arbitt. day of October, & go into a cer-
taine woode with dogges as to hunt, and
cary home with thee that beast, which thou
shalt

Take of the worme, which chineeth in
Summer, and giue it him to drinke.

of the Meruels

of the house, they that come into the houses
shall seeme to haue thre header, and they
that be in the house shal seem asses to them,
that enter in.

*If thou wilt that a mans heade seeme an
asse heade.*

TAke by the conering of an asse and a
noint the man on his head.

*If thou wilt that a chicken, or other thing
leape in the dish.*

TAke quicksilver and the powder of
Celamite, & put it in a bottle of glasse
well spotted and put it within a hot thinge
For seeing quicksilver is hot, it moueth it
selfe, and maketh it to leape or daunce.

*If thou wilt see that other men
can not.*

TAke the gall of a male cat, and the fat
of an hen all white and mixe them to-
gether, and anoint thy eyes, and thou shalt
see it that others cannot see.

*If thou wilt understand the voices
of birdes.*

Also write thee with two fellows in þ
Arbitt. day of October, & go into a cer-
taine woode with dogges as to hunt, and
cary home with thee that beaft, which thou
shalt

And the first, and prepare with the hart
of a doe; thou shalt understand the voice
of birdes or beastes. And if thou wilt also
that anie other bird stande, kisse him, and
he shall understand.

If thou wilt losse bondes,

Go into the woode, and loke where the
Dee hath her neast with her birds, and
when thou shalt see thete, clime vp the tree
and binde aboute the hole of it whatsoeuer
thou wilt. For when she seeth thee, she
goeth for a certaine hearbe which she will
ut to the bindinge, and it will breake,
so that hearbe falleth to the grounde vp-
cloth, which thou shalt haue put un-
der the tree, and there thou present, and take

all the wapping or blacke
Just is a certain. e, which is of pl-
uers colours beare it with thee, and thou
shalt be invisible.

*That a man may be alwaies
a geided man.*

Take of the worme, which shineth in
summer, and glue it him to drinke.

¶

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That a man may confesse what he
hath done.

Take a water frog quicke, take a water
bet tong, and put it again into the water,
and put the tong into a part of the hart of
the woman sleeping, then aske what thou
wilt, she shall saie the troth.

If thou wilt put any man in feare in
his sleepe.

Put vnder his heade the skinne of
an ape.

If thou wilt take a Hole, put in his hole
an onion or a leke, or osle, and thee wilt
come forth without strength.

A serpent goeth not nigh garlicke, a
dog tasteth not anye thing dipped in ga-
licke, although he be hungry.

A perfume whereby cucles may be
edder that be in the house in the
elephants, or great houses.

Take a ipice which is called Alchacens
gi, and brate it, mire it with a little fatte of
a Dolyph fish, and make therof grains,
as be of a necitron. After perfume some
of them upon a fire of crowes dung, which
is milked. And let not a place bee in the
house

of the VVorld.

use, from which smoke maie come forth,
but let pate, & the milke be vnder the earth
within, all which bee in the lodging, shall
seemie as they weare greate men in the
shape of horses and Elephants, and it is a
perie merueilous thinge.

*Another perfume which when thou makest
thou seeest outwardly greene men, and men of
many shapes, and infinite manerls which are
not discerned for their multitudes.*

Take *Timar*, that is vermillion and the
stone *Lazulus*, & *Pentropail* of the moun-
taines and beate it all to poulder, and sift
it, mire it with the fatte of a Dolphin fish,
horse or Elephant, and make graines or
beznes after the fashion of rice, and drie
them in a Shaddowe, .i.e. Tume it with what
thou wilt and it shall be done, that is said.

*A perfume to see in our sleepe what it good or
what is ill.*

Take the blond of an asse congealed,
and the fatte *Lupicerini*, and a litle in-
cence or gum called *Stozar*, and also *Sto-*
ar, of some called *Stirar*, gather it by pe-
t. ii. alto

Take a piece of the same, take it out
of the water, and put it into the water,
and put the ring into a part of the hart of
the woman sleeping, then aske what thou
wilt, she shall tell the truth.

If thou wilt put any man in feare in
his sleepe.

Put under his heade the skynne of
an ape.

If thou wilt take a Male, put in his hole
an onion or a leek, or oile, and thee wilt
come forth without strength.

A serpent worth not nigh gaulicke, or
a dog tasteth not any thing dipped in
gaulicke, although he be hungry.

A perfume whereby curie may be
ed other that be in the house in the form of
elephants or great horses.

Take a spice which is called *Alchacem*
gi, and brate it, mire it with a little fatte of
a Dolphin fish, and make thereof grains,
as be of *Incitron*. After perfume some
of them upon a fire of crowes dung, which
is milked. And let not a place bee in the
house

of the VVorld.

...the, from which smoke maie come forth,
but let pate, & the milke be vnder the earth
within, all which bee in the looding, shall
seemie as they weare greate men in the
shape of horses and Claphants, and it is a
perie meruellous thinge,

*Another perfume, which when thou makest
thou seest outwardly greene men, and men of
many shapes, and infinite maruels which are
not discerned for their multitudes.*

Take *Timar*, that is vermillion and the
stone *Lazulus*, & *Wentropall* of the moun-
taines and beate it all to poulder, and sift
it, mire it with the fatte of a Dolphin fish,
horse or Elephant, and make graines or
oznes after the fashion of rice, and drie
them in a shadowe, & fume it with what
thou wilt and it shall be done, that is said.

*A perfume to see in our sleepe what it good or
what is ill.*

Take the blond of an asse congealed,
and the fatte *Lupicerini*, and a litle in-
cense or gum called *Stozar*, and also *Sto-*
ar, of some called *Stirar*, gather it by pe-
t. ii. alto

of the Metuels

altogether by equal waights, and let them
bee mixed, and graines or cornes be made
thereof, and let the house be perfumed with
them, & shalt see him in thy sleepe, that shall
shew to thee all thinges:

*The manner of making a match or candle
or candle weeke, which beeing kindled thou
shalt see men in what shape thou wilt.*

Take the eyes of a Wyke owle, the eyes
of a fish, which is called *Astures*, and the
eyes of a fish, which is called *Libinicus*, and
the gall of wolues, breake them with thy
handes, and mixe them al together, and put
them in a vessel of glasse, then when thou
wilt worke it, take the fatte of any beast
thou wilt, that may be made in the
shape of it, melt it, & mixe it perfectly with
that medicine, and anoint the match candle
weeke, or whatsoeuer thou wilt with it. Af-
ter kindle it in the midst of the house, and
the men shall seeme in the shape of the
beast, whose fatte thou didst take.

*Another match or candle weeke, that may
may appeare in the shape of Angels.*

Take the eyes of a fish, and the eyes of
Filoe, that is of a breaker of bones, and
break

of the World.

Take them with thy handes, and make them soft and put them in a vessel of glasse with oyle. After put some oyle in them, and lighten it in a greene lampe, and put it before men, which bee in the house, they shall see themselves in the shape of aungels by the light of the fire.

Another match or weeke of a candle, making men appeare with blacke faces.

Take a blacke lampe, and poure in it oyle of the elder or alder tree or quicksilver, a parte of the blood of them that be in letting blood, and in that bloud oyle of the elder or alder tree (some saith of the Bur tree) or quicksilver.

A meruellous Lampe, in which appeareth a thing of terrible quantitie, hauing in the hand a red, and feareth a man.

Take a greene frogge, and strike of the head of it vpon a green cloth, make it wette with the oyle of bur tree or elder tree and put in the weeke and lighten it in the greene lampe, then shalt thou perceiue a black man standing, betwene whose hands there shall bee a lampe and a meruailous thing.

Hllj.

Ano:

Of the meruels

Another weeke which beeing kindled, and water put thereon waxeth strong, and if oile, it goeth out.

Take lime which water hath not touched and put it with a weight, equall to it of ware & the halfe of it of the oile of balm and *Napta citrina*, with equal to it of bytm. stone, and make a weeke of it, and droppe down like dew vpon the water and it shall be kindled, and drop down oile vpon it and it shall be put out.

An other weeke which being kindled, all things seeme white as silver,

Take a Lizard, and cut away the taile of it, and take that which commeth out, for it is like quicksilver. After take a weeke and make it wet with oile, and put it in a new lamp and kindle it, and the house shall seeme bright and white, or gilded with silver.

A meruailous operation of a Lampe, which if any man shal holde, he neuer ceaseth farting till he let go his bold.

Take the bloude of a snail, drie it vpon linnen cloth, make of it a weeke, giue it to ante man thou wilt, and saie light this, he shall not cease to fart, vntill he let it depart and it is a meruailous thing.

of the World.

A weeke which being lighted, women cease not to daunce and play, as they were madde for 10y.

Take the blond of an hare and the blond of a certaine soule which is called Solon, and is like a turtle doue, and of the blond of the turtle male, equall to the halfe of it. Then put it in a weeke, and lighten it in the midst of the house, in which are singers and wenches, and a meruailous thing shall be proued.

If thou wilt make that Lice may appeare running in a mans bed, that he cannot rest.

Cast into his bed the waight and quantitie of an ounce, or else halfe an ounce of Alkengi, and if thou shall take *Pilos asturis* thereof shall be made a weeke, which when it is lighted, euerie sick man seeth other by the vehemencie of the sickness, and minishing or extinction.

When thou wilt seeme all inflamed, from thy head to thy feet, and yet no hurt.

Take white great mallowes, or Holly hocke, mixe them with the whites of Egges, and annoint thy bodie with it, and

¶ iij.

let

Of the meruels

let it bee untill it be dyed by, and after annoint thee with alom, and afterwarde cast on it small bymistone, beaten vnto powder, for the fire is enflamed on it, and burneth not, and if thou make vpon the palme of thy hand, thou shalt bee able to holde the fire without hurt.

If thou wilt cast anie thing into the fire, and it shall not burne.

TAke one part of fish glew, and as much alome, let it be perfectlie mixed, and let veneger be powred vppon it, let that thing soeuer thou wilt bee consecreted with it and cast it in the fire, then annoint it with this ointment, and it shall not be burned.

If thou wilt make a contrary, that is any Image or other thing, and when it is put in water it is kindled, and take is out and it is quenched.

TAke lime not quenched, and mire it perfectlie with a little Wax and the oile of Sesanum, and naptā, that is white earth and bymistone, and make of it an image when thou shalt put it in water, the fire shall bee kindled.

If thou wilt make that when thou openest thy bandes vppon a lampe. the light of it

is

of the World:

put out: and when thou closest them upon it,
kindleth.

TAKE a spice which is called Spuma, af-
ter bray it, and after make it with wa-
ter of Camphere, and anoint thy handes
with it, after open them in the mouth of
the lampe, the light of it shall bee put out,
and close them, and it shall bee kindled a-
gaine:

If thou wilt see a thing drowned, or see deep
into the water in the night, and that it shall
seeme as perfect as in the day, and read Bookes
in a darke night.

Anoint thy face with the blond of the
Heremouse or Bat, and thou shalt doe
as I say. If thou wilt make anye thinge
white perfume it with brimstone.

If thou wilt kill soone a Serpent,

Take as much as thou wilt of an heare
called Rotunda Astrologia smertwoode, or
make galingale and bray it wel, also take
a frog of the wood or field, and break it wel,
and mixe it with Aristologia, and put thereto
some Inke, and write within paper, or in
anye other thinge which thou louest better,
and cast it to Serpents.

of the Meruels

*If thou wilt beare fire in thy hand, that it may
not hurt thee.*

Take lime dissolued with hot water of
Beanes, and a litle of great mallows
or holly hocke, and mire it well with it, af-
ter annoint the palme of thy hand with it
and let it be dyed: put in it fire, and it shall
not hurt.

Phylosophers say that such lime burnes
not in the fire. Moreover fish glew saueth
from fire, also vnpleasant alome, and the
blond of the beast called a Salamander, &
the smoke of an Ouen or caldron. There-
fore when annointment is made of all these
or of certaine of them, the fire hurteth not.
The white of an egge, and great mallows
or hollyhock, haue vertue touching this.

*A weeke which beeing lighted in the house,
thou shalt see greene things flying as sparrows
and other birdes.*

Take a new cloth & put in it the braines
of a birde and the feathers of her taile,
and lap them in, making thereof a weeke,
and put it in a newe greene Lampe, kin-
dle it in the house with the oyle Olive, and
the thinges which are there aboutes will
ap

of the World:

appeare verie greene, and footes will seeme to be of greene and blacke colour.

If thou wilt make a candle to be shaken and yet maist walke when it is lighted.

Get the skinne of a Wolfe, and also a Dog, and make of them both a weeke, and kindle it with oile Olive, and it will soon be reniued.

When thou wilt lighten a lanterne, of which bee that beholdeth it shall bee afraide.

Get white linnen cloth, and make thereof a weeke, and put in the holownesse of it the flogh of a Serpent and grose salt, and fill it with oile Olive, and giue it to whome thou wilt, but as soone as he lighteth it, hee shall tremble and be soze afraid.

A meruellous experience, which makes men goe into the fire without hurte, or to beare fire or red hot yron in their hand, without hurt.

Take the iuice of Bismalua, and the white of an egge, and seed of an hearb called *Pulsitum* or *Pulicarias herba*, and bruse it into powlder, and make thereof a confection, and therunto putte the iuice of
of

of the Meruels

of Kaddish, with the white of an egge.

Annoint thou thy bodie or hand with this confection, and let it bee sette to drie, and after annoint it again, after that thou maiest suffer boldlie the fire without anie hurte. But if thou wilt that the thinge annointed seeme to burne, scatter vpon it quick bzimstone well beat in vnto poulder and it shall seeme to bee burned, when the bzimstone shall be kindled, and it shal not hurte him. If thou shalt blowe the hearb called Colophonis. Greeke pitch/beaten verie small, vpon the flame of the candle which a man holdeth in his hande, it augmenteth meruallously the fire, and lifted vp the flame vnto the house ronse. That thou may beare fire unhurte, let lime bee dissolved with hotte water of beanes, and put thereunto a little red earth of Mitna, after put to a little great mall owes or holie hock, with which conioined or mixed together, annoint the palme of thy hand, and let it drie vp, and so mayst thou beare anie fire unhurt.

If thou wilt make burning water in this manner.

Take blaek, thicke, mightie, and olde wine

of the World.

wine, and in ore quarte of it thou shalt
temper a little quicke lime and brimstone
beaten into powder very small, the lees of
good wine and common salt, white & grose,
after thou shalt put it in a grounde well
clayed and *de superposito alembico*, thou shalt
distill burning water, which thou shouldest
keepe in a glasse.

*Thou maist make a great fire in
this manner.*

Take quicke brimstone lees, of wine,
Sarcellam picolam, sodden salte, oile of
stone, and common oile, make them seeth
well, and if any thing be put in it, it is ken-
led, whether it be tree or iron and is not put
out by piss, veneger or sand.

If thou wilt that everie thing cease to
be meruailed. Look the sufficient causes
of doing, and also of suffering, for if thou
looke both thou shalt not meruaile, for thou
shalt see that there is so greate aptnesse
one sufficiencie of another, that it
keth thee not to meruaile, for when thou
seest that colde water kindled the fire, and
putteth it not out, if thou shouldest behold
the doing cause, thou wouldest meruaile
what were the efficient cause: convenient
to

to this thinge put when thou lookest to the matter of that effect, that is because it is lime and bylmstone, which are verie inflammable, so that a verie little thinge flammeth them, thou seest that there is nothing to be meruelled at.

Likewyse it is a meruaille that a thinge is burned by fire, when one of the causes is beholde on helte. But, when the nature of the sufferer or weaknesse of the doer is looked on, there is no meruell.

If thou wilt make a Carbunkelstoe, or a thing shining in the night.

Take verie manie of the little beastes shyning by nighte, and put them beaten small in a bottle of glasse, and close it and burie it in hot horses dung, and let it tarie xij. daies, afterward thou shalt distill wa-
ter of them *per alembicum*, which thou shalt in a vessell of Christall or glasse. It gi-
ueth so greate clearnes, that euerie man
read and write in a dark place, where
Some men maketh this water of the
of a snaille, the gall of the weasel, or the
of the Feret, and of a water dog, then
burie them in dunge, and distill water out
of them

Make

of the vve
Make flying fire after this manner:

Take one pounce of Brimstone, two
pounce of the coales of Willoto or withle,
A pounce of Rony salt, these three things
must bee brayed verie small on a Marble
stone: afterwarde thou mayst put some at
thy pleasure in a cote of paper, flying or
causing thunder.

A cote to die, should be long, small, and
full of that best powder, but a cote
to make thunder, should be
short, grosse, and
halfe full.

Here endeth the Secrets of *Albertus*
Magnus.

